Governor Roosevelt Will contribute to The Outlook next week a striking article on "General Leonard Wood: A Model American Military Administrator."

The Outlook

Vol. 60 December 31, 1898 No. 18

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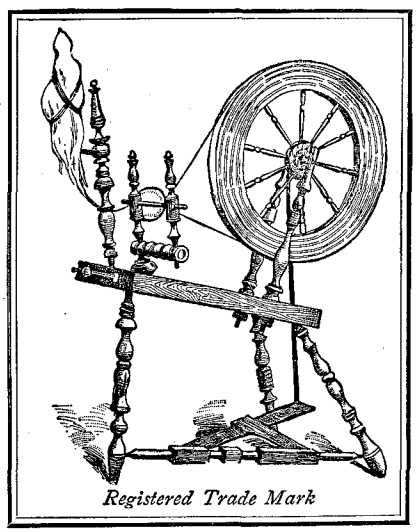

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The Outlook

Published Weekly

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Expansion Work in Cuba

Two organizations have taken up the work of American expansion on Cuban soil, in a direction which ought to be an encouragement both to those who have an indefinite dread of so-called imperialism, and those who have definite faith that the American people will throw their influence and energy on the side of educational, political, and religious freedom in the new territory which we have recently acquired. "The Cuban Industrial Relief Fund" has been organized to accomplish the following objects in Cuba:

1. To secure good farming land where the need of the poor is most pressing.
2. To station there a capable American superintendent, with implements, seeds, and funds sufficient to employ a considerable number of men.
3. To set at work all the able-bodied poor and pay them full market rates for their labor.
4. To raise common food crops, sell them in the best available market, and with the proceeds continue the employment, only as the need exists, using the same money over and over again.
5. To return the farmers to their own former homes as soon as they are physically, mentally, and financially able to re-establish their plantations.

This scheme of relief is based on similar work which was carried on successfully among the Armenians. Detailed information may be obtained by addressing "The Cuban Industrial Relief Fund," 75 Tribune Building, New York. The second organization is the "Cuban Educational Association," which has just been formed at the suggestion of Major-General Joseph Wheeler to provide educational opportunities in American colleges for Cuban young men. In the Board of Directors of this Association are Major-General Joseph Wheeler, Mr. Alexander E. Orr, of the New York Chamber of Commerce, Professor Nicholas Murray Butler, of Columbia University, Dr. Albert Shaw, editor of the "Review of Reviews," and Mr. Gilbert K. Harroun, Treasurer of Union College. In response to letters sent to over three hundred American colleges and educational institutions, a very large number of replies have been received offering free tuition to two Cuban pupils placed in each institution. Such institutions as Harvard, Williams, Cornell, Columbia, and the like have agreed to co-operate in the work. The Association proposes to examine and select the Cuban candidates for the educational advantages it will endeavor to provide, and thus to assure the supporters of the work that the best results will be obtained. The address of the Association is 289 Fourth Avenue, New York. Time only can decide whether these promising undertakings shall be successful, but they are certainly planned on lines that ought to command the support of expansionists and anti-expansionists alike. President McKinley has taken action to relieve the immediate suffering (the extent of which, recent reports indicate, can hardly be exaggerated) by sending supplies through the War Department for distribution in Cuba. It is also reported that the insurgent soldiers will receive some, at least, of their back pay, the amount to be charged against future revenue receipts at the Havana Custom-House.

❀

Trade-Union Sentiment

The Convention of the American Federation of Labor showed to the country—wherever its proceedings were reported—how organized labor stands upon several important public questions. The question upon which the Convention itself was most divided was the proposal to indorse independent political action on the part of the working classes. The proposal came before the Convention in the form of five distinct resolutions, one of which went so far as to indorse the Socialist Labor party, while another simply declared for the free discussion of political questions in trades-union meetings. They were all,

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however, known as the "Socialist resolutions," because Socialistic local unions had presented them. The Committee on Resolutions reported all five adversely, and moved to substitute a declaration that, while meetings of trades-unions were open to the discussion of labor interests in legislative measures, the American Federation stood against the division of its ranks by attempting political organization or entering into partisan politics. After a spirited discussion, this conservative resolution was adopted by a vote of 1,923 to 492. On another important question, however, the Convention was less conservative. With only one dissenting vote, it entered upon its minutes, as the expression of its own feeling, an address delivered by Mr. Darrow, the well-known Chicago lawyer, arraigning the judiciary for making the law the protector of the strong against the weak. Mr. Darrow did not intimate the bribery of judges, but declared that the closeness of their relationships with the powerful classes had induced some of them "to evade the plain provisions of the law and the Constitution by saying that, while a laboring man cannot be tried by a court for the commission of an offense, he may be forbidden by the court to commit such an offense, and then tried by the court, without a jury, to determine whether he violated the order of the court." Most important of all, however, was the attitude of the Convention toward the retention of the Spanish islands. Before the war the Federation of Labor was the most ardent of all organizations in favor of the emancipation of Cuba. To-day it seems to be the most ardent of all against making any of the Spanish territory a part of the United States. A resolution proposed by Delegate Lloyd, of the Massachusetts Carpenters, condemning the policy known as imperialism or expansion, on the ground that it would thrust upon America the burdens and dangers of militarism, was discussed for five hours, and only one delegate, Mr. Donnelly, of the New York printers, spoke in opposition. The resolution was adopted by acclamation.

❀

The Machine and the Schools in Chicago

Chicago's long and bitter campaign for the divorcement of public-school management from the influence of personal politics appears to have passed its crisis and reached permanent results of the most satisfactory character. The earlier features of the struggle were fully outlined in these columns several weeks ago, and the present victory of the reform forces was then pointed out as highly probable. Meantime, however, events of the greatest importance to the friends of educational progress have been shaping themselves for the present happy culmination. The inner history of this contest has not been known before, and its significance to all who are working in the cause of educational reform will be apparent as the facts of the struggle are understood. In the light of present disclosures there is no escape from the conclusion that the early concessions made by the Board and its committees to Dr. E. Benjamin Andrews, the new Superintendent of Schools, were granted in the sense and spirit of personal concessions, and not as admissions that the principle for which Dr. Andrews contended was right. That they were not intended as sincere indorsements of the Superintendent's position that the management of the educational interests of the schools should rest in his hands, and not with any committee or committees, has been demonstrated by subsequent events. Early in the present month Dr. Andrews nominated for promotion to the position of principal of a night school a person who had stood the required educational tests and was admittedly qualified for the place. The Board of Education voted down this nomination and elected to the position another person generally believed to possess inferior qualifications. Several of the members of the Board who had previously sided with Superintendent Andrews voted with the opposition. This action brought matters to a sharp crisis, and it is known that Dr. Andrews gave the leading members of the Board to understand that if this was to be the policy and practice of that body he could not continue longer in the office of Superintendent.

❀

A Victory for Education

It is also well understood that at this time Dr. Andrews's resignation was written and on its way to the Board. Mayor Harrison, who had previously refrained from open expressions regarding the contest between Dr. Andrews and his opponents in the Board, came out boldly and declared that the management of all the educational interests of the public schools should be absolutely in the hands of the Superintendent, and that the nominations of

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the latter should be accepted without question or interference. But the Mayor did not rest his campaign for the betterment of Chicago's schools with a simple declaration of principles. He promptly and vigorously brought such influence to bear that the attitude of the Board was completely changed, and at the latest meeting of that body the following resolution was unanimously adopted:

Resolved, That the Superintendent of Schools be and is hereby directed to report to the Committee on School Management such amendments to the rules relating to the educational department and the appointment of principals and teachers as he deems necessary to maintain perfect discipline in the teaching corps and promote the welfare of the system.

This victory is immeasurably the most important yet achieved by the forces of educational reform, and must be accepted by Dr. Andrews and his supporters as a sincere evidence that an understanding has been reached in the Board to the effect that the Superintendent shall be unrestricted in the right to the nomination of principals, teachers, and other officers in the educational branch of the public-school administration. More than this, it is to be taken as an official guarantee that a corresponding liberty of action and authority in other directions of greatest importance will be given to the Superintendent. The contest has been bitter and protracted, but the triumph of the principle that politics must be eliminated from the management of the public schools is believed to be not only substantial but permanent. This victory can scarcely fail to make the battle easier in other municipalities. The result is a subject of universal rejoicing in Chicago, and this sentiment may well be shared by other cities.

❀

Faith-Curist Convicted

The New York "Times" reports, in its issue of December 23, that Miss Allie Putnam, an Ohio Christian Scientist, has been convicted by a police-court jury of violating the State laws regulating the practice of medicine, and has been fined one hundred dollars. She was released on bond pending an argument for new trial, and it is said that a large amount of money has been secured for the purpose of carrying the case up to the highest courts, if necessary to the Supreme Court of the United States. The conviction was obtained, we judge, under a State law prohibiting the practice of medicine by any one not duly examined and licensed for that purpose, and was based on the ground that the payment of a fee to the Christian Scientist constituted her a practitioner of medicine whether she gave medicine or not. Without more accurate knowledge of the Ohio State law than we possess, we cannot express any opinion on this particular case. We hope that it may be carried to the United States Supreme Court, and a definite decision obtained upon it. It appears to us, however, that advice respecting recovery from disease, if paid for, is as truly the practice of medicine as the setting of a bone or the administering of a drug. The best service which the doctor renders is often the simple counsel which he gives; and if the State has a right to require conformity to certain standards before a physician can practice, it has a right to require that conformity before he can give medical counsel.

❀

The Grip

The prevalence of grip all over the country is interfering to some extent with both business and pleasure. But much unnecessary excitement has been caused by sensational discussion in some newspapers of the rather mild epidemic. The disease is not as fatal as it has been in previous epidemics, nor as severe. That it is contagious some of the best physicians assert, while they admit the obscurity of the sources of the disease. Physicians advise temperance in all things; early hours, nutritious food, dry, warm feet, the avoidance of draughts, suitable clothing, the avoidance of chill and sudden changes of temperature; isolation, if possible, of the patient; above all things, immediate attention to be given to slight colds, and exhaustion to be avoided if possible. When attacked the patient must remain indoors. The tendency of grip is toward pneumonia—a disease dreaded not only for the immediate danger, but for the results that often follow it. It is significant that one eminent physician, in reply to the question as to whether the prevalence of the disease in New York was in any sense attributable to the dirty streets, replied that he could not say positively, but one thing was certain—"dirt in the streets meant dirt in the houses, and dirt meant disease always." Another physician paid a tribute to Colonel Waring that reveals what the whole city owed that citizen of intelligence and honesty. "Colonel Waring's system," said he, "undoubtedly saved a great many lives. We shall either have to return to it in its entirety, or else a great many lives will be sacrificed."

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The Army Investigation

The two most important witnesses before the Army Investigation Commission last week were General Miles and Adjutant-General Corbin. General Miles, while careful not to volunteer opinions or criticisms, spoke with his usual frankness when questioned. He commented with some severity on the neglect of the expedition to Santiago to take proper boats for the landing of the forces; and his statement of the facts in this particular agrees closely with that made in the letters of Mr. George Kennan in The Outlook, in which, it will be remembered, great stress was laid upon this point. General Miles declared that, in his opinion, the supply of medicines was never sufficient, and quoted General Shafter as saying, "No one got all the medicines needed," adding that he had heard that "four men in the Thirty-third Michigan died from lack of medicines." In regard to the supplies for the army in Porto Rico, General Miles said that they were sufficient in quantity, but were not properly loaded or classified; and there was a great deal of loss and delay from lack of care and bad methods of handling the supplies. He commented with distinct severity on the fact that, while it was easy to obtain cattle in Porto Rico, large quantities of refrigerated beef and canned beef were sent which were quite unfit to be sent to a hot country, so that almost all of it was condemned. General Miles emphasized his careful statement, "There was a *pretense* that it was sent as an experiment;" the inference obviously being that it was absurd to send 200,000 pounds of canned beef to a hot country as an experiment. There seems to be room for a careful investigation as to the circumstances connected with these beef contracts. In regard to the camps in this country, General Miles said that he had recommended Chickamauga Park, but without the expectation that such an immense number of men were to be sent there; he considered Camp Alger (which he did not recommend) much the worst of the camps. Adjutant-General Corbin, as has been expected, found but little to criticise in the conduct of the war or the treatment of the soldiers, and thought that, if the whole were to be done over again, it might not be done as well. He indignantly denied that there were appointments from civil life for reasons of favoritism; and asserted that the appointees from civil life had, without exception, proved excellent officers. The most significant statement made by General Corbin was his incidental admission that "no active preparations were made by the War Department until Congress declared war." When it is considered that for two years the country had been almost on the brink of war, this admission, taken in connection with such facts as General Shafter's repeated statement in public that when he arrived at Santiago he had no good maps of Cuba, shows an astonishing want of military foresight. Compare the lack of action in the War Department with the earnest and urgent preparations made by the Naval Department (as noted, for instance, in Colonel Roosevelt's article in the current "Scribner's Magazine"), and comment would be absolutely superfluous. General Merritt also appeared before the Commission and told of the Philippine campaign. He had no complaints to make, except that he would have liked a contingent of regular troops under his command, and that his force was compelled to take the risk of sailing without convoy. General Merritt spoke with warm commendation of the conduct of the forces under his command.

❀

The Army Bill

The House Committee on Military Affairs has, by a strictly party vote, agreed upon a Military Bill to be reported to the House. In the main, the bill is that originating with the War Department, and introduced in Congress by Mr. Hull, Chairman of the Military Committee. The changes which have been made are, for the most part, in the details of organization. The basis of the organization, numerically, continues to be 100,000 men. The amended bill provides for a Lieutenant-General, six Major-Generals, and twelve Brigadier-Generals. The number of regiments in the different branches of the service will be: of cavalry, twelve regiments; of infantry, thirty regiments; and of artillery, one corps, comprising twenty-four field batteries and one hundred and forty-four coast-artillery batteries. The several departments of the Adjutant-General, Inspector-General, Judge-Advocate-General, and Quatermaster-General, are made independent in action, as are also the subsidiary departments relating to subsistence, pay, medical matters, ordnance, and the signal corps. Provision is made for enlisting native soldiers in Cuba, Porto Rico, and the Philippines, and for giving extra pay to American officers and soldiers serving in

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those islands and in Alaska. A minority bill will be reported by the five Democrats of the Committee. Its chief point of difference is that it provides for a permanent standing army of only 30,000 enlisted men, and directs that the additional force of 53,000 enlisted men to be used in the new possessions shall be mustered out within one or two years. The minority members of the Committee protest against anything which seems to recognize the possibility of maintaining a permanent military rule in the territory lately Spain's, estimate that the cost of a permanent army of 100,000 under the provisions of the majority bill would be about $165,000,000 yearly, and note that, with the pension expense of $145,000,000, the total cost of the military establishment would be $310,000,000—the largest charge in the world for these purposes.

❀

The New Secretary of the Interior

There is no political significance to be attached to the resignation of Secretary Bliss. It has been known from the day when he was appointed Secretary of the Interior that it was improbable that his large business interests would allow him to continue in office for a long time. He retires with the full respect of the country, and with a distinct increase to his reputation as a wise and prudent man of affairs. His successor, the Hon. E. A. Hitchcock, of Missouri, is also a man of business experience, is in touch with the great business interests of the West, and has long been a personal friend of President McKinley. Mr. Hitchcock is at present Ambassador to Russia from the United States; and his appointment to the Department of the Interior arouses considerable curiosity as to his successor in St. Petersburg.

❀

The Quay Scandal

The action of the Pennsylvania Supreme Court Judges in delaying the trial of Senator Quay until their court should decide whether the Philadelphia courts could give a fair trial has not helped Senator Quay in popular esteem, but rather has added a judicial scandal to a Senatorial one. District Attorney Graham's answer to the petition on which the Judges granted the delay has put the case against Senator Quay and against the delay in an exceptionally strong light. After pointing out that the statement in the petition that a fair trial could not be obtained in Philadelphia was "a gross imputation upon the twelve judges of the Philadelphia courts," the District Attorney sums up the charges against Senator Quay and his associates in the following language:

> The evidence shows that public funds of the Commonwealth of Pennsylvania for years have been used by the conspirators for their private and unlawful gain. Interest has been allowed by the People's Bank on the deposits of public money, and paid to the accused. Cashier's checks and drafts have been made payable to the accused for certain sums of interest on the public money, and these documents, bearing the indorsement of the accused, showing the receipt by them of the interest money paid, are in existence and in possession of the Commonwealth. The books show that hundreds of thousands of dollars of public money deposited in the People's Bank were set apart for the use of M. S. Quay, and used by him, and that he was charged no interest thereon. The books show that hundreds of thousands of dollars' worth of stock were bought for M. S. Quay with this money.

Upon such evidence, says the District Attorney, he could not have refused to prosecute; and if the prosecution was just, the averment of a bad motive back of it was as irrelevant as it was false. The interruption of the regular progress of the administration of justice in the lower courts, he says, in closing, is calculated to do irreparable injury, and "make it impossible successfully to prosecute persons of wealth and power." The Philadelphia "Press" reports that the efforts of Senator Quay to postpone the trial of his case have greatly strengthened the opposition to him in the Legislature. It now seems probable that the Republican caucus to choose his successor will be delayed until the middle of January. A few Republican legislators have declared their unwillingness to go into a caucus which might bind them to vote for a man under indictment upon such serious charges; but, unfortunately, most of the Senator's avowed opponents are willing to content themselves with voting against him in the caucus, and then laying upon the machine the responsibility for their final votes in his favor. Of course such opposition does not greatly worry the machine. It is willing to bear all the moral responsibilities which obedient legislators care to lay upon it.

❀

Isthmian Canal Prospects

The debate on the Nicaragua Canal Bill disclosed the willingness of Senator Morgan to accept amendments lessening the hold of the Maritime Canal Company upon the pro-

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jected works, and also revealed a general belief that England would not now refuse to abrogate the Clayton-Bulwer Treaty, by which the two countries agreed that neither of them should ever obtain exclusive ownership of the canal nor construct fortifications upon it. The dispatches from London indicate that the belief also prevails there that England's sense of the advantage of the canal to the world's commerce makes her unwilling to embarrass a friendly power which desires to construct it. Meanwhile a preliminary statement has been prepared of the conclusions reached by the Nicaragua Commission, of which Admiral Walker is the head. As regards expense, the Commission finds that $135,000,000, or $20,000,000 more than the sum named in the pending Nicaragua Canal Bill, may be sufficient. Upon this point the report of the Commission agrees closely with that made by Major-General Ludlow two years ago.

❀

A Polygamist in Congress

The Mothers' Club of the First Congregational Church of Salt Lake City has issued an appeal to all Congregationalists and "to all who revere the institution of Christian monogamous marriage" to exert their influence in favor of the exclusion from Congress of Brigham H. Roberts, elected a Congressman from Utah, who is, says this protest, "well known as a polygamist," and "stands before the people of the State the chief exponent, by precept and example, of that practice which has caused Utah to be looked upon with abhorrence by the rest of the country." They ask the readers of this petition to write immediately to any Congressman or Senator they may know, urging Congress to refuse admission to that body of "so false a citizen, so flagrant a lawbreaker." A much longer and more elaborate address is issued by the Ministerial Association of Salt Lake, including pastors from all the Protestant denominations. This address recites the facts that Mr. Roberts was for years a missionary of Mormonism in the Southern States; is notorious as a polygamist; was in 1889 sentenced to the penitentiary for living in polygamy; published last spring an article in the magazine of which he is editor defending polygamy; was nominated against the protest of a strong minority of his own party, based on the ground that he was a lawbreaker, living in polygamy; and is still living in polygamy at the present time. Under the Edmunds Law of 1882, reaffirmed by the Edmunds-Tucker Law of 1887, all polygamists are disfranchised, and though President Harrison's proclamation of 1893 granted amnesty to all persons who had been guilty of polygamy in Utah, it was granted on the "express condition that they shall in future obey the laws of the United States" against polygamy. The issue presented by these facts is very simple, and it appears to us very clear what the action of Congress should be thereon. No man should be excluded from Congress for religious opinions or religious teachings; but no man should be allowed to represent his State in Congress if he is living in open violation of the laws of the State and the laws of the United States. The House of Representatives should investigate the charges against Mr. Roberts, and if they are justified by the evidence, he should be refused admission to that body. To allow a notorious lawbreaker, at the very time he is continuing to break the laws, to be a member of a body whose function it is to make laws, presents an incongruity which the people of the country ought not to tolerate.

❀

One Way to Restore American Shipping

Senator Hanna, of Ohio, has introduced a bill granting bounties to the owners of American vessels on condition that the vessels may be leased by the Government in time of war, when their ordinary traffic is likely to be dangerous and unprofitable. The preamble of the bill states boldly the free-trade principle that the expansion of foreign commerce is necessary for the promotion of all our domestic industries, but Senator Hanna goes beyond the free-traders by proposing to subsidize the industry which tariffs aim to restrict. Senator Hanna does not propose, however, to lower the tariff; he would at the same time tax commerce so as to restrict it and pay bounties so as to increase it. The bounty on vessels engaged in foreign trade is graduated according to tonnage and speed. In order to protect the American laboring man and to secure an American crew in the event of future naval battles, it is stipulated that not more than three-quarters of the sailors shall be aliens, and that the remaining quarter, if foreign-born, shall be naturalized. The owners of deep-sea fishing vessels would receive a special bounty of two dollars per ton upon the capacity of their vessels—a provision which suggests a possible return to the old English system

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of which Adam Smith said that it caused vessels to be fitted out "not to catch fish but to catch bounties." In the case of these fishing vessels, Senator Hanna's bill makes the severe requirement that not more than two-thirds of the crew shall be aliens and that a whole third, if born abroad, must have their naturalization papers. For the crew of these fishing vessels the bill nominally provides a bounty of a dollar a month; but as there is no stipulation by which the market rate of fishermen's wages is raised, there is nothing to prevent ship-owners from paying a dollar a month less than heretofore. Another important section of the bill provides that American vessels may be purchased abroad, if the companies building them will construct a corresponding number of vessels here. This provision closely resembles that under which the New York and the Paris were admitted to American registry six years ago, but is better than the former bill in that its privileges are not given to a single corporation, but are open to all. It is said that substantially this bill will be vigorously pushed during the present winter, and receive the general support of members unwilling to restore American shipping by the simpler process of enabling Americans to buy ships as cheaply as foreigners.

❀

Another Victory in Chicago The fight against the extension of street-car franchises in Chicago until the Allen Law is repealed has been simply a succession of victories. At the meeting of the Board of Aldermen last week the street railway companies had on hand the anticipated ordinance offering the city somewhat better terms than the fifty-year five-cent-fare franchise defeated the week before. But the public was so thoroughly aroused to the fact that the city streets would be continually in danger so long as the Allen Law remained on the statute-book that the Council, by a vote of 40 to 23, withdrew all the pending franchise ordinances from the Joint Committee on Streets and Alleys, which had reported them. Even this victory, however, did not suffice. By a majority of one, the Board finally referred all of these ordinances to the Committee on City Hall, a committee which has the same rank in the Chicago Council that the Committee on Revolutionary Claims has in Congress. It is a committee which has nothing to do and never meets, and for that reason had been filled with reformers when John Powers and the "gang" organized the Board. The fight at Chicago, therefore, is won, and won in such a way that victory at Springfield seems probable. Nevertheless, the fight in the Legislature will be conducted with vigor by the street railway corporations. The length to which they are ready to go has been shown by the methods pursued in Chicago. The "Inter-Ocean," which is owned by Mr. Yerkes, the head of the traction company, has had its columns almost filled with abuse of the "Anarchists" who fought against the turning over of public property to private corporations. The newspapers, such as the "Tribune" and "Record," which opposed the franchise grant, were denounced as blackmailers, and their proprietors were charged with employing agents whose demands upon the traction companies had been refused. The "Inter-Ocean" even maintained that the Anarchistic attitude assumed by the other papers had injured the credit of Chicago in the financial world, and published dispatches from New York and Cleveland to the effect that bankers were shaking their heads over the idea of taking Chicago bonds. As a matter of fact, Chicago bonds never sold at so good a figure as now, and the fact that nearly the whole city can be aroused to prevent the corruption of the City Council has made the citizenship of Chicago stand higher than ever before in the esteem of the country.

❀

The Dreyfus Case Again The Dreyfus Infamy dies hard. Stupid and shallow devices are still employed to stop the investigation of the facts and to keep up the ridiculous mystery and the sham show of patriotism which have made the treatment of the case a monument of chicanery and fraud. The more sincere the friendship of Americans for France, the more contemptuous must be their attitude toward the men who have contributed to bring this shame upon her. The Court of Cassation is now engaged in the first honest attempt to get at the facts in the Dreyfus business. It has so far refused to be hoodwinked and trifled with; it has courageously taken Colonel Picquart out of the hands of the court martial in order that the judges might hear what he had done; and the judges have ordered that all documents in the case shall be brought before them. Unless the Court

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has access to every scrap of so-called evidence, its trial of the case would be as much a travesty of justice as the several trials on the various aspects of the case which have already taken place; but the moment the so-called *secret* documents—the mysterious, intangible, and elusive *dossier* and *bordereau*—are mentioned, straightway all the old appeals are heard: the honor of France is concerned; the safety of the Republic is endangered; these awful secrets cannot be divulged by the little group of army officials and heads of state who possess them.

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The Great Opera Bouffe

It is discouraging to note the attitude of two of the French Ministers when the matter came up in the Chamber of Deputies last week. A Jew-baiter of the common sort attacked M. Brisson as having violated the constitution—whatever that may mean. M. Brisson is, of course, out of the Government, but M. de Freycinet, now the head of the War Department, promptly replied that, as these secret documents contained matter which touches the security of the nation, he would never suffer the Court of Cassation to examine them. In response to the question asked by another deputy as to whether these sacred documents could not be submitted to the Court under a special arrangement, because, if they were not, the ends of justice would be defeated, the Prime Minister himself replied that these documents could be examined only under pledge of the most solemn secrecy. Then came one of those incidents which have made this case ridiculous and incomprehensible from the start. The ex-Prime Minister, M. Brisson, a man of unquestionable courage and integrity, arose and said that he had examined all these mysterious documents, that they were all, in his judgment, under suspicion of forgery, and that there was nothing in them which in any way affected the security of France. It is needless to add that this produced, as reporters would say, a "sensation." France is, unluckily, altogether too familiar with such sensations—they count for nothing. Then General Cavaignac, the former Minister of War, rose to his feet, admitted that he had shown the *dossier* to M. Brisson, but said that there were other documents which M. Brisson had not seen; whereupon the case took another turn, and another abyss was disclosed beneath the other abysses. The French are mistaken in the stage upon which this performance is being given; it belongs to opera bouffe. An outsider is amazed that no man stands up in the Chamber of Deputies and in clear, vigorous, incisive tones makes the charlatanry, the chicanery, and the absurdity of the whole business so patent that the piece must be driven off the stage. The latest news advices indicate that the "secret *dossier*" will, after all, go to the Court of Cassation.

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1898

It is difficult for contemporaries to judge one another with such dispassionateness as to secure the confirmation of the judgment of posterity; and it is equally difficult for men to measure accurately the significance and importance of their own times. There are years, however, through which it is impossible to live without feeling that they have witnessed great events and been marked by great movements. When the poet Dryden described the year which saw the burning of London and the defeat of the Dutch at sea as "Annus Mirabilis," he was not mistaken so far as picturesqueness was concerned, although there have been other years in English history which have been more potential in shaping the after-life of the nation. Probably few men in any part of the world have lived through the year 1898 without feeling, either keenly or vaguely, that it will be recorded in the future as a notable year in the history of the world. It has been so full of events that it would be impossible to enumerate them within the compass of an editorial; it has been rich in dramatic surprises and striking incidents; but it has opened lines of action which have touched the imagination of the world, not only because of their immediate importance, but because of their probable results.

Foremost among these events must be placed the fall of the Chinese Empire, and the appearance of the United States as a world-power. The great Empire of the East, so venerable with years, so long regarded as indestructible on account of its own immobility, still exists as a geographical expression; but exists only by the sufferance of other nations. Japan dealt it a blow three years ago, the full effect of which is now seen. That blow revealed the instability of what appeared to be an imposing structure; it made the world aware of the entire lack of

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cohesion in what appeared to be a great organism. The vast empire, covering an immense territory, including an enormous population, was ready to crumble at a touch; and that touch was given it early in the current year. Russia, Germany, and England are to day the real masters of China; and there was a touch of tragi-comedy in the sudden and complete reversal of the scheme of a progressive Emperor to reform the methods of an empire which exists only by sufferance. The important fact in the collapse of China is not the sudden disclosure of the weakness of the oldest of Oriental governments; it is the inevitable transformation which must take place in the Orient when the vast resources of this empire are put into the hands of energetic and progressive races.

This dramatic event is almost overshadowed by another equally dramatic and significant—the appearance of the United States as a world-power; and it is to be noted that both these great events have taken place in the East, and are likely to affect the East more than any other part of the globe. The war for the liberation of Cuba, although waged largely on this side the Atlantic, was begun in the harbor of Manila by one of the most brilliant achievements in the history of naval warfare, and has left as its most serious question the control and disposition of the Philippine Islands. Entirely apart from the ultimate disposition of those islands, the whole world has become conscious of the fact that the United States can no longer remain in its isolation; that henceforth it must be dealt with in the great affairs of the world. This does not mean that it is to abandon its ancient policy, reverse its traditional lines of action, or enter upon a career of conquest; it simply means that it is impossible for a great and growing country, full of energy and life, to confine its interests, in a time of swift communication and growing intimacy of intercourse, to its own territory. It is as impossible for a country in this age to live in itself and for itself as for a man to live in and for himself upon his own little bit of ground. He cannot avoid being a citizen; the interests of society lay hold upon him from every point, and he cannot be a man and reject them.

This country appears upon the scene of international action at a fortunate moment. Its whole organization and spirit will protect it from the lust of conquest and the vices of militarism; it is pledged, not only by its Constitution and history, but by its political character, to religious and political freedom; to self-government in every form. Its appearance in the Far East means the breath of a new air in that part of the world; its very diplomacy suggests a new era. The Spaniards, accustomed to protracted and dilatory diplomatic methods, which demand much in order to secure little, have been puzzled and confused by the frankness and directness of American diplomatic methods. The influence of a country which in international affairs discloses its mind fully and frankly at the start cannot but be wholesome. He would be an audacious prophet who should venture to predict the changes in the order and constitution of the world which are likely to follow the collapse of China and the appearance of America in the East; but he must be dull of imagination who does not feel, however vaguely, that great changes are involved in both these events.

Among the chief incidents of the year must be placed the extraordinary development in the Dreyfus case, which has already become as complicated and promises to be as difficult of solution as the famous affair of the Diamond Necklace; it is to be hoped that, unlike that affair, it will not be later interpreted as one of the presages of a great storm. The Outlook, believing in the reserve power of the French people and in their intelligence, has regarded the retrial of Dreyfus, which is now going on, as simply a question of time. The French people, of late years, in more than one field have lost their way; but that they will find it again can hardly be doubted. Finally, the year has taken from the world two of its greatest figures—Mr. Gladstone, who died in April, full of years and honors, and Prince Bismarck, who died in September. Both men were in retirement; but to the very end both were centers of a great influence. Appreciations of their genius and estimations of their work have been many, and they differ widely; but all men are agreed that they would have been great in any age, and that in losing them this age loses two of its most striking personalities. The departure of these leaders at the very time when a new chapter in the history of humanity seems to be beginning reminds us that, though the workers pass on into other spheres, the race steadily moves forward in its divine unfolding and education.

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Colonel Roosevelt on Expansion

A correspondent writes, in reply to our statement that "we have yet to read any editorial, speech, or platform which proposes to abandon the American ideal of growth for the European ideal of conquest," inclosing an extract from an article by Dr. Lewis G. Janes, of Cambridge, in the Boston "Evening Transcript." The citations which he gives, which are supposed to be inconsistent with our statement above, are chiefly the following:—Rear-Admiral Belknap: "The United States must hold permanently not only Hawaii but also Cuba, Porto Rico and the Philippines." Senator Morgan: "We must govern the people of Porto Rico, and the Philippines as we have governed the American Indians." Whitelaw Reid: "No public duty is more urgent at this moment than to resist from the very outset the concession of such a possibility," *i.e.*, that the new territories must be admitted into the Union as States. Professor McMaster: "In providing them [the territories] with governments, Congress is at liberty to establish just such kinds as it pleases, with little or no regard for the principles of self-government; in the past it has set up whatever sort was, in its opinion, best suited to meet the needs of the people, never stopping to ask how far the government so created derived its powers from the consent of the governed."

None of these quotations, as contained in the articles from which they are taken, except perhaps that from Senator Morgan, involves or implies a proposal "to abandon the American ideal of growth for the European ideal of conquest." Holding permanently the Philippines conquered from Spain no more involves the European ideal of conquest than holding permanently Texas, conquered from Mexico. Resisting the admission of the Philippines into the Union to help govern us does not involve the European ideal of conquest any more than does Great Britain's refusal to admit representatives from Australia and Canada into the English House of Commons to help in the government of Great Britain. Professor McMaster's article is simply a historical survey devoted to the confirmation of the doctrine, directly affirmed by one of the appellate courts of the United States, that territories of the United States are outside of the Constitution and governed by Congress without restriction—a fact which no more implies the European ideal of conquest than does the fact that the District of Columbia is governed by Congress. The other citations of Dr. Janes we do not refer to because they are not given verbally, but as interpretations of what he thinks other men have said "in substance." Our correspondent will have to try again to find any quotation from any editorial, speech, or platform which "proposes to abandon the American ideal of growth for the European ideal of conquest."

Another correspondent quotes some single sentences from speakers which do apparently bear out the charge of imperialistic tendency; that is, if they are quotations from official and authentic reports of these speeches, and are not modified by the context. We print his letter on another page.

But these extracts do not justify the belief that there is even a reputable minority in the United States who propose "to abandon the American ideal of growth for the European ideal of conquest." Whether or not it is wise to extend American ideas and American authority over lands not included in the continent of North America is a legitimate subject for discussion. But let us not *assume* that such extension involves the abandonment of American ideals and the substitution of European ones, and then argue against such a revolution, which no one professes to desire. If the opponents of expansion desire to contest it, let them look to a recognized advocate of that policy, and debate it as he defines it. Some of our readers think that The Outlook is too idealistic; that it imagines a policy which no practical politicians advocate; that it is aiding imperialism without knowing it. We invite their attention to a recent speech by a man who is pre-eminently a representative of what the opponents of expansion would call "jingoism" and "imperialism," who, though in some sense an idealist, is always a practical politician and a strong party man. Colonel Roosevelt believed so absolutely in the war that, before it was anticipated by many others, he accepted a position as Assistant Secretary of the Navy, in order to help prepare for the conflict which he foresaw. When the work of preparation was completed and the war began, he resigned his office to go into the field. When the war was over, he resigned his commission and entered into a political campaign in the Empire State on a platform indorsing

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the war and approving a policy which would retain under American authority the territory from which Spanish authority had been driven. Last week this man, whom his enemies have called "jingo" and "imperialist," and who certainly represents in its radical form the policy dubbed by its critics "imperialism," spoke at the New England Dinner in Brooklyn and defined his position—and in so doing defined that of the great body of citizens whom he quite fairly represents—concerning both the war and its results:

I have scant sympathy with that mock humanitarianism which is alien to the spirit of true religion, to the spirit of true civilization, which would prevent the great order-loving, liberty-loving nations from doing their duty in the earth's waste places because there is a need of some rough surgery at the outset. I do not speak merely of my own country. I hope that every man who strives to be efficient and moral will realize that it is for the interest of mankind to have civilization go forward, to have the higher supplant the lower life. Small indeed is my sympathy with those people who, sometimes in prose and sometimes in the weaker form of verse, bemoan the fact that the champions of civilization and of right have overcome the champions of barbarism and tyranny, whether the conflict has been that of the Russians in Turkestan, the battle waged against Mahdism by the English in the Soudan, or by the men who upheld the Stars and Stripes in the struggle to free the peoples of the tropic isles of the sea from the mediæval tyranny of Spain. Cast aside the selfish view. I don't ask that you look at it from the merely national standpoint, but that you look at it from the standpoint of righteousness. It is better that the man behind be helped up. Because it is better for these people to be helped up, it is better for us also. Think whether it is better that the brutal barbarism of northern Asia should be uplifted by the civilization of Russia, which stands tens of centuries above it. I ask you, from the standpoint of the outsider, to consider what the English have accomplished in all their provinces and in all their islands of the sea. Think of the immeasurable betterment which will come to the people who have been cowering under the inconceivable barbarities of Mahdism. The Sirdar and the troops under General Kitchener have been fighting the battle of righteousness as truly as ever it was fought by your ancestors and mine two or three centuries ago.

Doubtless there are men, and in the aggregate a good many of them, who love war for war's sake, in whom combativeness and destructiveness are a blind, animal passion. The wolf survives in man. But it is not this wolfish instinct which inspired Americans to take up the sword to emancipate Cuba from Spanish misrule; if it had been, they would not be so eager to lay down the sword as soon as the emancipation is achieved, nor would they have rushed at hazard of their lives to save the men of Cervera's fleet from death when Cervera's flag was hauled down. Certainly the advocates and defenders of the war place their advocacy on no ground of mere National glory. Colonel Roosevelt has defined the attitude exactly: War is moral surgery. "War," says General Sherman, "is hell." True. But the ministers tell us that so long as sin exists in the universe hell must exist also. Sin unresisted, unattacked, peacefully acquiesced in, would be worse than hell. This is the first proposition which the opponents of this war should discuss: Is the world worse or better for the Russian advance in Asia, the British rule in India, the American conquest in Cuba?

Colonel Roosevelt is equally explicit in his definition of the duties which the results of this war impose on the conquerors. He insists on considering their duties first, their interests second; he insists that conscience, not covetousness, must take up the problem put before this Nation for its solution:

We have driven out the Spaniards, and it was not, for us, a very serious task. Now we approach the really serious task. Now we are to prove that we can do well what the Spanish did so badly. We have assumed a heavy burden and a heavy responsibility. Woe to us if we do not immensely improve it. I have no sympathy with the man who cries out against our assuming the burden. If this great nation—contemplating the vastness of its domain, its history, the memory of her soldiers and sailors, of her statesmen, commonwealth-builders and commonwealth-wielders—is afraid, and stands back cowardly before this task, we may well believe the decadence of our race has begun. The task is difficult, but all the more let us gird our loins to do it well. Let us approach it, not in a spirit of levity nor in a spirit of sentimentality, nor saying, "Universal suffrage must be given to the people of the Philippines, although they are not fit for it." We have got to show our practical common sense, and the fervent religious spirit characteristic of the majority of the Puritans. If any one of those islands is not fit for self-government, then we must govern it until it is fit. If we can't govern it according to the principles of a New England town-meeting, then we must find out the principles according to which we can govern it, and apply those. Fortunately, we are already producing men of our own people who are showing what to do and how to do it. Now, if we are going to administer the West Indian islands in a way to be a credit to this Nation, we must have them administered by General Woods. We must send only our best men, leaving them unhampered so far as possible—exacting results, but giving them liberty in attaining those results. If we treat those islands as the spoil of the politicians, we will tread again the path that Spain trod so shamefully—and we shall be worse, for we shall sin against the light, seeing the light.

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Let each man here strive to make himself felt in support of a policy that will lead us to hold our own in the face of other nations.

This is what the opponents of expansion call "imperialism." It does not much matter what we call it: here it is. We must govern the Philippines until they are fit for self-government and while we are fitting them for self-government. We must do this by finding our best men and drafting them into the service. We must approach this task, not in a spirit of selfish greed, not in a spirit of self-depreciating cowardice, but with courage and hope. Which of these propositions do the opponents of expansion antagonize? Not the second or the third; how about the first? Would they say that we have no responsibilities toward the people of Cuba or the people of the Philippines? It is, we believe, recognized as an axiom of international law that a power which destroys one government in a community is bound to see that another government is established in its place; it certainly is an axiom in morals. This duty is not fulfilled by throwing off the responsibility on a people trained for centuries in the school of despotism. Cubans and Filipinos cannot be trusted straightway to establish sanitary regulations, open highways, build schools, maintain impartial justice, secure for all the people freedom in speech, in press, and in religion. Manhood suffrage is a good basis for a free government; but the manhood must precede the suffrage. This is a duty which cannot be evaded by pleading our own incompetence. No man has ever a right to avoid a burdensome duty by declaring himself incapable of performing it; still less may a great nation thus stultify itself. Doubtless there will be robbers in America who, having helped to drive Spain out of the Philippines, will work, in true Spanish spirit, to exploit the islands for their own benefit. Doubtless some corrupt men and some incompetent men will secure appointments. But what the "jingo" and the "imperialist," as represented by Colonel Roosevelt, proposes to do is to govern the Philippines until they are fitted for self-government, and to select and send thither our best men for this service. This is the proposition which the anti-expansionist should discuss if he wishes to convince the expansionist that he is wrong. No man is ever convinced by calling him names.

The Outlook believes firmly and enthusiastically in the "imperialism" defined by Colonel Roosevelt. It believes that it is the duty of America to extend over Cuba, Porto Rico, and the Philippines a just government, organized and maintained for the benefit of the governed, and securing to their inhabitants law, order, justice, liberty, and preparing the way for that local self-government which is the fundamental basis of American institutions. It believes that the American people are entirely competent to undertake the task. And it rejoices in the manifest signs that those who would dissuade America from undertaking it are in a constantly and rapidly decreasing minority.

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Education as a Necessity

One of the signs of the times is the rapidly growing recognition of the necessity of thorough education in all branches of practical work. The necessity of training for the professions has been recognized for centuries; but it has been assumed, especially in this country, that success in practical pursuits depended on natural sagacity and force. In Europe, where competition is keener and natural opportunities are not so great, people have been learning very rapidly in the last two generations that the man in business needs education quite as much as the man in the professions or the arts. Germany, so long the home of scholarship for its own sake, so easily the educational leader of the world, without lowering the standard of her universities, has been supplementing them with a series of technical institutions directed specifically to teaching men how to apply science to business. England has felt keenly the competition of Germany during the last two decades; and it has been a matter of discussion in the newspapers, of notes of warning from English consuls from all parts of the East and South America, and of anxious deliberation in Parliament and out of it.

The rapid growth of Germany as a commercial nation has been due, as the English believe, to the superiority of its commercial and technical education. That education is of recent origin; but with their immense experience as educators and with their keen perception of the opportunities which were offered to modern Germany, the Germans have developed their education on the practical side with great rapidity and with characteristic thoroughness. Through their technical schools the Germans have been able to

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avail themselves practically of their resources in the way of scientific knowledge; through their commercial schools they are training themselves for the specific work of business in all parts of the world. To meet a competition which is essentially educational in its origin and character, the English have been organizing technical and commercial education. A number of institutions have been opened in different parts of the country during the past few years; and the establishment of the new University at Birmingham, the great manufacturing metropolis of England, marks another stage in this movement. If the object of this institution were to substitute a purely practical or "bread and butter" ideal of education for the spiritual ideal which has so long prevailed at Oxford and Cambridge, it would be looked upon with distrust and misgiving; but Birmingham does not mean to compete with the older universities. The new institution will not develop a new ideal of education, but give opportunities of education along practical lines for practical men—men who cannot secure the advantages of the older and more generous culture. Mr. Chamberlain, who has taken a great interest in the enterprise, says that it is proposed to create at Birmingham a school of universal learning; but it is easy to see that the new institution is devised by practical men to work along practical lines. Philosophy, the classics, mathematics, history, and physics will have but a small place in the teaching field of the new institution; but the applied sciences—medicine, surgery, public health—will concentrate the great bulk of the teaching energy and force. Special attention is to be paid to the department of commercial education—commercial law, geography, political economy as it relates to commerce, and the modern languages. This is a broadly utilitarian conception; and if it were aggressive, it might seem to jeopardize the higher interests of English civilization; but it is apparently the working down of education from the higher to the lower branches, in recognition of the fact that not only the man in the arts and professions needs education, but the man in business as well.

Perhaps the most striking evidence of the growing consciousness of the necessity of education for practical life and for the purposes of civilization is furnished by the enthusiastic response to Lord Kitchener's appeal for a fund of half a million dollars to found a college at Khartoum, already reported in these columns. There could be no better memorial to the memory of the brave and noble, if sometimes impractical, Gordon. The significance of this institution, when it is organized, will not be its connection with the memory of a devoted man; it will rather be its relation to the needs of a new country and its illustration of the spirit of an old one. When successful generals propose to found colleges as the first step toward consolidating the results of military successes, the age has evidently moved a long way onward, and the spirit of militarism has taken on a new form. The kind of militarism which General Kitchener represents in this suggestion is not one of which civilization need be afraid. The army which believes in the college and is the forerunner of the college is an army of construction and not of destruction.

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Natural Virtues

At a Congregational Council held a few weeks ago, the young minister was asked if he would distinguish between "natural virtues" and those which were results and evidences of divine grace, and was reminded that the old theologians laid much stress on such a distinction. He declined to recognize any such distinction. All virtues, he said, were results of divine grace; every good thing came from God; and from this position no cross-examination could shake him.

The Outlook thinks the young man was right and the old theologians were wrong. Whatever is good in any man is the witness of some divine influence over him or in him; the loving-kindness of God which is over all his world is in all his children; there are neither any men so remote from God that no sign of his influence is to be seen in them, nor any so close to God that no signs of separation and selfishness are discoverable in them.

The other Sunday a horse dealer and trainer was racing with a new horse on the New York Speedway. At a certain point in the race the horse took the bit between his teeth, and was soon beyond the driver's control. "Standing half-upright," says the New York "Tribune's" account, "he sawed his reins in a vain endeavor to stop his horse, but a small boy's effort would have been as effective. . . . Two blocks ahead were two four-seated rigs, in which four persons each were riding, their horses jogging along at a

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slow trot. Coming at full speed from the other direction were two trotters in a race, so that the road was blocked for its entire width. . . . McDonald, evidently unwilling to jeopardize more lives than his own, chose the only expedient known to drivers in such an extremity, and that was to throw his horse. Dropping one rein, he stood up in his runabout, and, grasping the other with both hands, he gave a mighty jerk. The leather thong parted like a piece of string, but the stroke told. The horse's head was pulled away over to one side, and the animal was thrown forward in a heap, his neck broken. The wagon flew upward, and the driver was thrown many feet beyond." He was picked up and taken to the hospital, where he died shortly after his arrival.

This was an act of what the theologians would call "natural virtue;" but it was essentially a Christlike act. We do not look on the Speedway among men racing horses on Sunday afternoon for special evidences of divine grace; yet here was a man who laid down his life for strangers. It is true that there was a chance that he might have been killed had the impending collision taken place; true that he might escape if his horse were thrown; but the motive which dominated him at this critical moment was clearly not the instinct of self-preservation, but the resolve to preserve others. He died that others might live; and in so dying imitated Christ, probably without at all reflecting that he did so. Why should we regard going quietly to a pleasant Sunday service, as thousands did that afternoon, as a better evidence of divine grace than this act of self-sacrifice so simply and unconsciously performed?

Two days later a street-arab, who was snowballing with some of his companions in the streets of the city, ran carelessly in front of a trolley-car, and was knocked down, bruised and broken, and taken up, probably mortally injured. As they put him into the ambulance, he opened his eyes, looked into the doctor's face, and said, "Don't tell mother; she'd be scairt; and wot's de use o' that?" Had he ever read the text, "Look not every man on his own things, but every man also on the things of others"? What difference whether he had or not—he was practicing it; and it is better to practice Scripture without knowing it than to know it without practicing it. Had he ever been to Sunday-school? Was he Jew, Roman Catholic, or Protestant? We do not know. But his spirit was like that of Him who, looking on his broken-hearted mother at the foot of the cross, forgot his pains in thinking of her anguish, and, in a sentence shattered by his shortened breath, commended her to his dearest earthly friend: "Son—look—thy mother; mother—look—thy son."

Such acts of unselfish heroism as these incidents illustrate are more than isolated acts; they are indications, and the best possible indications, of character. What a man does in the supreme instant when he has to face possible death for himself and perhaps for others, what a boy thinks of in the first moment when he is dragged out from the wheels of a trolley-car juggernaut and comes to consciousness—this is the indication of the deepest life, the dominating purpose, the real character. If every sin is a symptom of natural sinfulness—a truth which the pulpit often presses upon us—every act of virtue is a symptom of natural healthfulness, a truth which the pulpit more frequently ignores. These sporadic acts are themselves witnesses of the inward life which produces them; and acts which are themselves divine can spring only from a life which has in it some elements of divineness. This surely was Christ's implicit teaching; if it was not explicit, this was only because the scholastic distinction between natural virtues and supernatural grace had not been invented in his time. He recognized as divinely beautiful the natural virtue in the Samaritan who sacrificed his own convenience in order to care for the wounded traveler, in the poor widow who put all her substance in the Temple offering for the poor, in the honest fellow who, having found a hidden treasure, sold all that he had that he might buy it honestly. Wherever there is goodness, there God has been; there God's influence is. There are no natural virtues which have not in them the witnesses of a supernatural grace; and there is no supernatural grace which does not exhibit itself in natural virtues.

One swallow does not make a summer; one heroic act does not make a hero; one Christlike deed does not make a Christian. But the wise parent, teacher, or minister will not ignore or belittle such Christlike acts; he will, on the contrary, recognize, appreciate, and encourage them; for he will see in them the promise of a larger life in which all motives may become Christly motives and all deeds Christlike deeds.

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America in the Far East

IV.—What Americans Have Done in Japan

By William Elliot Griffis

IT is but half "a cycle of Cathay," or exactly thirty years, since Mutsuhito, the one hundred and twenty-third Mikado of Japan, began his reign and the era of Meiji or enlightened civilization. Within that time the hermit nation has taken a place among the world-powers.

Once a sealed country, like the closed cave of Arabian story, the American Perry found the talismanic "Open Sesame." Our Ali Baba made the portals unfold. Now the whole world is surprised at the wonders revealed.

No one can accuse the latest delineators of Japan of a lack of appreciation. On the contrary, in their lush rhetoric and rank flattery, which shows ominous signs of self-deception, or of ultra-subjectiveness, rather than perception of truth or adherence to facts, there is danger of reaction. Some day the Japanese may be as much underrated and scouted as they are now overpraised by some. It is very certain that, whether intending it or not, the average newspaper correspondent and hasty tourist wishing to please both the Japanese themselves (who love "sugar and superlatives") and the Occidental admirers of "Japonism," give what, when analyzed, are caricatures of truth. They ignore both the men and the forces that have made the new Japan. Some of these literary "impressionists" seem to be so Japanese-mad in their rhapsodies as to suggest Titania before Bottom. In the name of all our inheritance, let us not cast away perspective or take a Japanese poster as the gauge and measure of reality.

To understand the present, we must look at the past. Let us have a little history.

It is the Japan of Tokugawa days (1604–1868) with which our fathers and ourselves have been acquainted. Who were the Japanese of this time, and what was their condition? It is quite certain that it was only during this period that art, literature, and the bloom of the spirit in civilization became general in the islands. In the earlier centuries only the soldier class (the Samurai) and the court people enjoyed comforts or culture, while wealth was never great. Neither merchants, nor indeed any of the lower classes —that is, nine-tenths of the people—had any special rights which sword-wearers were bound fully to respect. The Japanese are a very polished people, but ages of force and the sword have been the teachers of politeness.

Yet, even during this modern time, population having outgrown the capacity of the soil to furnish food, and the science of agriculture and the arts of providing sustenance having come to the fullest possible development then known, the whole nation had to enter upon a course of pinching economy. The realities are set forth finely and with sympathy in Mr. Arthur Knapp's "Feudal and Modern Japan." Some of the ways and methods of this "Crusoe of nations" in "cheese-paring" (though the Japanese never use cheese), as revealed in the local histories, seem as comical as they are pathetic. Population stood stationary for over a century. Infanticide was very common. No deformed child had a chance to live. Often the girl babies fared as in China. Famines were more than occasional, often devastating considerable regions. Diseases that can be truly called immoral were rampant. It would be difficult to find many families that were absolutely free from the syphilitic taint. Rarely, if ever, could one look into an audience of Japanese hearers, even twenty-five years ago, without finding large numbers pockmarked. Attendance upon the morning hour at the medical missionary's dispensary revealed ghastly pictures of disease such as few civilized countries could ever show.

In the Tokugawa prefects or divisions the people were fairly well off, but in the others the beggars were numerous and hideously diseased, and the lepers clamorous. Gamblers abounded. I have myself hired for my *kago*, on a wintry day, porters who had gambled away every stitch of clothing. I had to buy rice and watch them while they ate it, lest they should stake and lose it. There was a class of people, the Eta, numbering, with the Hi-nin or not-human, probably a

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million or more, who were never reckoned in the census, and were treated as brutes. In most of the great municipalities, forming almost a city by themselves, was a large colony of women reserved for immoral use. Intolerance in religion, ruffianism under the name of honor, torture in the courts, and modes of punishment in the prison quite equal to the old Spanish Inquisition, formed the rule. The phallic cult was widespread. The most shockingly obscene books, pictures, and emblems were exposed for sale in the shops, made into confectionery and crockery, carried in parades and temple festivals. The decencies of life, as understood even in China and India, to say nothing of Christendom—and we have read what philosophers and æsthetically inclined gentlemen have said in explanation and defense—were not very well understood in Japan. Nor must hermits be judged by Occidental standards, or even by themselves of A.D. 1898. Indeed, we believe it to be quite true that the reason why the average woman took her bath in the middle of the street was because it would attract less attention there than where she would have less room.

It is all very different now.

Even during the last century our seamen were in the waters of Nippon, for during the extinction of the Dutch Republic by the French, Captain Stewart carried under the Stars and Stripes the annual vessel from Batavia to Nagasaki for trade. Captain Reuben Coffin, of Nantucket, landed on the Bonin Islands in 1824. Then followed whale-hunters by the thousands.

An American Christian gentleman first sent relief ships to the forbidden land in the sea, to take back Japanese waifs to their homes. In 1837 the American firm of C. W. King & Co. dispatched the ship Morrison into Yedo Bay. Fired upon and driven away, these good Samaritans encountered the same policy of repulsion with fire and shot at Kagoshima. This Mr. C. W. King, undiscouraged, wrote the first American book on Japan. In it he uttered a prophecy which we are seeing fulfilled: "America is the hope of Asia beyond the Malay peninsula [as looked at in pre-Californian days eastward through Europe], and her noblest efforts shall find a becoming theater there."

Nevertheless, from these exiles in the sea the language of Nippon was learned, and interpreters like Dr. S. Wells Williams were trained, and Japanese young men were brought to the United States and educated. Among them were Kinzo, Manjiro, who was the interpreter (in the rear tent, unknown to Perry) in the first American treaty negotiations, and Heco, who started the first newspaper in Japan, the forerunner of the "Hiogo News," the "Tokio Times," and the "Tokio Independent," in which Messrs. Wainwright, E. H. House, and E. W. Eastlake have won journalistic honors, if not emolument.

With continued insult and determination, official Japan repelled every attempt to open trade or to receive shipwrecked natives from afar or picked up on the sea. Meanwhile Americans were being cast ashore in Japan. The Yankee whalers, finding no game on the eastern side of their continent, were compelled to weather Cape Horn and go north toward the polar seas, and from time to time their vessels foundered or went ashore. Not being always the best specimens of Christian civilization, our tars were treated roughly and sometimes with needless cruelty by the Japanese. It was from among these sailors that the first teacher of English in Japan came forth. Ronald McDonald was born at a settlement which was the true fruit of our commerce with China—Astoria, in Oregon.

It soon became necessary to break down Japanese barbarism in refusing to receive their own people, and to demand justice and secure humanity in the treatment of American sailors. With firmness but without bloodshed, Commander Glynn, in 1848, with his little ten-gun brig, gave the insolent officers at Nagasaki a lesson not speedily forgotten. McDougall in the Wyoming and Pearson in the Ta-Kiang maintained the American record of valor—so confessedly medicinal and alterative to the Japanese mind—at Shimonoséki in 1863 and 1864.

The Japanese themselves are now agitating the matter of erecting a great monument to Commodore Perry. Having learned the temper of these Oriental insulars, this Rhode Islander actually excelled them in those elaborate forms and etiquette which passed for morals and were made substitutes for character in old Japan. Having himself selected his presents, he gave these people on the strand at Yokóhama an object-lesson, showing them in actual operation the material forces of the West—the railway, locomotive and train, the telegraph, electric batteries, plows, sewing-machines, and other tools especially the inventions of Americans. Corn-crackers and rice-hullers, after Colt's revolvers,

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were the most immediately popular, and some of the former are still in use in Yezo.

Perry's successor, Townsend Harris, without a ship or a soldier, conquered by the simple might of truth, piercing the hoary system of politics built on lies, and ripping open the armor of laminated deception which the native diplomatists then gloried in. He was wrong in thinking the tricky officials "the greatest liars on earth." Nevertheless, it will be a grand day to Japan when simple truth becomes the basis of ordinary business transactions, the staple of the newspapers, and the regulating principle in etiquette and forms of language. Japanese freely acknowledge that they never had a better friend than Townsend Harris. His honesty and friendship stand as a true type, as we hope, of the abiding friendship of the United States for the Mikado's empire.

At the first opportunity offered under the treaty, the American missionary-teacher entered into the country. Christianity had been for two centuries under ban. To the common people the very word was a synonym with sorcery and plague. To the scholar and gentleman it was the sign of all conceivable dangers. The multitude, driven like sheep under official compulsion, streamed through a style trampling on the engraved copper image of Jesus. Each gentleman had to swear, "on the true faith of a Samurai," that in his household was no believer in "the corrupt sect." The Buddhist priest was the sleuth-hound after heresy, the guardian between the cradle and the grave against the feared and hated leaven which has since 1870 remade and is remaking the nation. Opening the dispensary, he began his healing and cleansing work with the crowds of filthy and diseased humanity. What grand names are Simmons, Hepburn, Berry, Whitney, Harwell, Taylor, Cutter, McCartee, in the medical annals of Japan! Unable to preach, the Christian missionary became a teacher, and founded the very first schools of science and languages.

We make no pretense of even mentioning in this paper the work done by British, French, Germans, Dutch, and others. It is an Englishman that says, "New Japan is the creation of the foreign employee," and, "No less a feat than the reform of the entire educational system was chiefly the work of a handful of Americans."

Waiting patiently till prejudice had been removed and the way opened, the American missionaries began the teaching of Western learning and languages, putting into the hands of young men those keys that should open the treasures of literature, science, and civilization. At Nagasaki, Guido F. Verbeck organized and taught, from 1859 to 1869, a government school in which many of the men since eminent in reform and progressive government were trained. After, in the Revolution of 1868, the young men, expert with American rifles but inexperienced in foreign diplomacy and methods, had transported the Emperor and the national administration from Kioto to Tokio, they called Mr. Verbeck to be the head of the Imperial University and their adviser in that education which they declared to be the basis of all progress.

It was this quiet, forceful man who recommended, planned, and elaborated, not only the system of national education, but also the great embassy which went around the world, 1872–74, and which so turned the minds of the leading men of Japan toward Western ideas and methods of progress. Verbeck wrought out the details, and, when the list was complete, found, to his delighted surprise, that over one-half of the elect members of the embassy had been his pupils. When the Hon. David Murray was made Superintendent of Education, serving for several years, Mr. Verbeck remained the adviser of the Cabinet in national and local matters. It was he who influenced the Government to cease persecuting the Christians and to end the savagery which disgraced the first years of the Restoration. For a time he was general factotum, doing the work which was afterwards distributed among expert advisers, among whom were E. Peshine Smith, of Rochester, in the Foreign Office, and General George B. Williams, of Indiana, who superintended the raising of loans abroad and the carrying out of that scheme of internal revenue which, like the banking laws and coinage of Japan, was borrowed from America; Samuel M. Bryan founded the foreign postal system, personally securing signatures to postal treaties first with the United States and then with European Governments.

Mr. Verbeck translated into the vernacular for the Government the "Code Napoleon," Bluntschli's "Staatsrecht," and "The Thousand Legal Maxims," and for the people "The Book of Psalms"—probably the best piece of translation ever done into the vernacular. Greatest of the aliens who wrought to build the new Japan was Guido Verbeck.

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Other missionaries, notably S. R. Brown, the author of grammars and language books, trained some of the very first young statesmen of New Japan. Dr. J. C. Hepburn, besides healing tens of thousands of poor people, made the standard dictionary on which all others have since been based, and, with helpers, completed the Bible in Japanese. Dr. J. C. Berry, the father of prison reform in Japan, also originated and was prominent in the work, which was practically carried out by Miss Richards and especially Miss Talcott, of training nurses. In the war of 1894 Japan had a superb hospital system, with nine hundred trained women nurses to draw upon, while China actually went to war without a hospital corps.

Not least of all their multifarious work was the training of the natives in self-government and parliamentary procedure which hundreds of American missionaries gave to thousands of Japanese young men, thus preparing the nation for representative institutions. The church meetings and ecclesiastical conventions carried on by natives, under American oversight, formed a school of practical civics also. It is, therefore, no wonder that in the Japanese Cabinet and House of Commons the number of Christian men and church officers is out of all proportion numerous as compared with men of other religions or of none.

It was a Boston merchant, Alpheus Hardy, who educated Neesima, and American money that for the most part established the Doshisha University in Kioto, with its halls of science and theology. American teachers by the hundreds, and university graduates as professors by the score, in the private and Government schools and the Imperial University, have molded the minds of young Japan. Fukuzawa, Japan's "grand old man" and admirer of America, who will have no office, but directs a university and is "the intellectual father of one-half of the young men now in office," may almost be called a pupil of the United States. The Normal School for men and women "has been the work of a Kentucky gentleman, M. M. Scott, A.M.," now of Honolulu. Musical education was introduced and established by Luther W. Mason, of Boston. The names of Captain L. L. Janes, Professor Terry, Dr. J. C. Cutter, are but a few in the work of education.

The Japanese woman, though far above the status of her sisters in China or India, had no career or vocation open to her beyond that in the house or farm. One-half of Japan was shut off from intellectual culture. The coming of missionaries, with homes and wives, gave an object-lesson which did indeed disturb the faultless and lifeless symmetry of old Japanese ideals. Yet they awoke also new hope and created new possibilities for the Japanese women. The names of American Christian women—Hepburn, Pruyn, Crosby, Pearson, Straight, Bacon, Pierce, Buckley, Richards, Talcott, and others who have preached and lived the Christian doctrine of the worth of woman, equally with the man the child of God, will not soon be forgotten. Even the most vitriolic critic and caricaturist of missionaries, writing of them as "patterns of social cleanliness and decorum," has shown their mighty influence in purifying the Japanese home.

All over the Empire to-day the brighter, the more thoughtful, the more purposeful faces of Japanese women are as different from the creations of Sir Edwin Arnold or Pierre Loti as can be imagined. The new woman in Japan, besides making a new kind of home, is creating a sentiment against polygamy and legalized prostitution. She is forward in reform, is helping to create a Christian literature, and in manifold ways is bringing in that better day which is steadily coming. The best book on Japanese girls and women was written by an American lady, Alice M. Bacon. Of the twelve best books on Japan by writers of all nations, as listed by the English Professor, B. H. Chamberlain, all except one in the first half-dozen are by Americans.

Even, in the almost periodical reactions, the outbursts of Chauvinism, the cry of "Japan for the Japanese," the positive blatancy and maudlin sentimentalism of official emissaries who teach with authority the derivation of the Japanese direct from "the gods," do not and cannot conceal the reality of the good work done by the Americans. Christianity has galvanized moribund Buddhism into life, and compelled the priests to work for the good of the people. Gorged with Government patronage, accumulated wealth, and unchallenged power, Buddhism had ceased to grow. Its priests were sensual and selfish, even to a proverb; but the tremendous assaults of Christianity and its steady advance compelled the *bonzes* to searchings of hearts. Now there are many things in Japanese Buddhism which were

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unknown thirty years ago, such as schools of science and theology, with newspapers, charitable enterprises, ethical reform, and an entirely new atmosphere of activity.

From the decade following the apparition of Perry's peaceful armada, foreign influences in law, theology, medicine, the sciences, agriculture, engineering, journalism, education, have been multifarious and ever in overwhelming force. There would have been no Japan, such as we see to-day, without the foreigner's aid. One of the first to give the Japanese a new view of the universe, as well as to introduce blasting and steam-pumping in the mines, was Raphael Pumpelly, the geologist, born at Owego, N. Y., and engaged in 1861–63 in exploration of the island of Yezo. His book "Across America and Asia" was a revelation in science, as John Lafarge's chapter in it was of that Japanese art which Fenollosa, of Salem, Mass., has constrained the elect heirs to revere and preserve. This great island of Yezo, its mines, its coal, its geology, have been almost wholly exploited by Americans. The capital, Sapporo, has been laid out like a city in the United States, and the railways and machinery are from the same country.

With this general development, or with scientific work and progress in Japan, are associated the honored names of William P. Blake, Dr. Antisell, Horace Capron, Stuart Eldredge, Benjamin Smith Lyman, Henry Smith Munroe, Edward Sylvester Morse, C. O. Whitman, H. M. Paul, T. C. Mendenhall, Winfield Scott Chaplin, John C. Cutter, N. Willis Whitney, F. F. Jewett, Edward Warren Clark, M. N. Wyckoff, William S. Clark, J. A. L. Waddell, William Wheeler, D. P. Penhallow, William P. Brooks, Cecil H. Peabody, Ulysses Treat, Dr. Leland, D. W. Ap Jones, William Wheeler, Joseph Ury Crawford, and scores of others, who must pardon the writer for sins of omission. The whole world is indebted to the American Fenollosa for his success in persuading the Japanese to preserve and maintain, not only their ancient treasures, but the native ideals and principles of their art.

The average spectator who sees the brightly lacquered street-car moving rapidly along, by cable underneath or trolley overhead, may not take much interest in the power-house. So one sees wonderful results in Japan without thinking much of the "Yatoi-tojin," or hired foreigner. Certain little "folders," which one could buy in Tokio for a cent or two, giving the names and salaries of the foreign employees, though perhaps beneath the notice of a native historian, are significant to the philosophical student who inquires into causes.

Probably Bowditch's "Navigator" was the first American work put into Japanese, but whole series of our educational text-books, from Webster's Spelling-Book and Dictionary up through all lines of science, geographical, historical, intellectual, and theological science, have been bought, read, used, translated or adapted by the tens of thousands of copies. Wilson, Pinneo, Mitchell, Quackenbos, Goodrich, Wayland, Haven, Potter, Sanders, Brown, Guyot, Murray, Gray, Morse, Hitchcock, Jarvis, Cutter, Robinson, Perry, Walker, Swinton, Carey, Woolsey, Draper, to say nothing of American lights in theology and belles-lettres, are names standing for single books or series, and known to thousands of the Mikado's subjects. Our political classics, the Declaration of Independence, Washington's Farewell Address, and the Constitution of the United States, were early and accurately done into Japanese. Lives of Washington, Franklin, Perry, and other statesmen have been widely read. "The perseverance of Columbus, the pluck of Captain John Smith, the gentleness of Pocahontas, the endurance of the Pilgrim Fathers, the virtues of Washington, the good sense of Franklin, the sturdy manhood and integrity of Lincoln, are oft-quoted examples" in Japan, writes a Japanese. The first, and for a few years almost the only, history of the world read was that by Peter Parley, whose form of easy English had a tremendous fascination for the Japanese. Indeed, until within the past decade it was very manifest that the English style of nearly all Japanese who wrote English had been first modeled on the style of Peter Parley, the Yankee whose pen-name stands for a literary clan in which even Hawthorne was a kinsman. Better models and higher literature were studied, and now "the new book in New Japan" shows most decidedly the strong influence of American methods and authors, and hundreds of natives write English fluently and correctly.

Theoretically, the national constitution of 1889 is the gift of the Emperor to his people. In reality it is the definite evolution of forces long gathering, and taking shape and form chiefly from the environment and influence of the United States—Japan's nearest western neighbor. In the '40's, a Japanese

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Governor, wishing to find out the rank of a certain American commander, asked a shipwrecked American sailor, telling Jack to begin at the beginning and descend. He did so, and gave as the source of all authority "the people." This puzzled the Japanese officer. Now, however, it is quite easy for even Cabinet officers in Tokio to understand how the people can be first in power, for none there be, or can be, but must reckon with popular opinion, as created by the press and the widespread information and the spirit of the age. Indeed, the last Cabinet split in November, 1898, on a very small rock—the rather too previous reference in his speech, by the Minister of Education, to the possibility of Japan's becoming a republic.

In diplomacy Americans have been first in showing friendship, giving help and stimulus and example, to the Japanese. In naval exploits they taught needed lessons, now frankly acknowledged by those who received them. The generous work of Perry and Harris are well understood by the Japanese, who remember also that our country was the first to make a postal and an extradition treaty, and also, without waiting for any precedent and without the approval of France, Holland, and Great Britain, made restitution of the Shimonoséki indemnity of 1863, which money was expended by Japan in educational purposes. The United States also led the way in desire and determination to revise the old treaties in the interests of righteousness, though, to our shame, it resulted that Great Britain finally won the credit which was properly due to our country. John A. Bingham, as Premier Matsugata gladly acknowledges, personally instructed the leaders of Japan in what to do and what to avoid.

Over twenty years ago I hinted at the difficulty of a foreigner's writing a good history of Japan, not so much from lack of materials as from psychological differences. Yet the domain of native thought is now fairly well exploited, and almost wholly by Americans. They have opened the minds of the Japanese and have shown us how they think and feel. Richard Hildreth, Edward H. House, Percival Lowell, Lafcadio Hearn, Henry T. Finck, John Lafarge, Arthur May Knapp, F. Warrington Eastlake, Alice Bacon, Edward Greey, Arthur C. Maclay, Edward S. Morse, John Luther Long, M. L. Gordon, Flora B. Harris, E. R. Scidmore, Roger Riordan, with S. R. Brown and J. C. Hepburn, George William Knox, Duane B. Simmons, J. H. Wigmore, who were makers of the tools for analysis and vision, have photographed for us the Japanese soul. Leader of all in practical mastery of the Japanese mind and will, and in ability to turn the heart of the nation's statesmen whither he would, was the late Guido F. Verbeck. These men have shown us the mental traits, revealed the philosophy and literature, and thus made revelation of the background whence the native triumphs of art have sprung and the flowers of genius and enterprise have bloomed.

In this power to discover and measurably to understand the mind of the Japanese we discern a pledge of the ability of Americans, as of Englishmen, to deal successfully with Asiatic people.

What Americans have wrought in Japan they have succeeded in doing also in Korea. Here for centuries the hermit's policy had been pursued of keeping out foreigners, devastating the frontiers, and restraining the people inside the country. Perry's peaceful opening of one hermit nation in 1854 was the model and inspiration in 1876 to Kuroda and Mori in luring Korea out of her cave by treaty instead of by bloodshed. In 1882 Commodore Schufelt, in the U. S. steamer Swatara, after previous failures and great perseverance, made the first treaty of a western nation with the Land of Morning Calm. Soon the white-clothed Koreans were seen on Broadway, President Arthur, in the Fifth Avenue Hotel, receiving on Evacuation Day these envoys with heads caged in horsehair. In June, 1884, after the riot and *coup d'état* of December 4, when, with the hoary old weapons of assassination, some hasty reformers "moved a vote of censure" upon their enemies, the King's Ministers, and blew a hurricane of reform for forty-eight hours, there were heads off and a battle-field. Such attempted condensation of centuries of evolution into a space of time between two sunrises failed.

Then an American missionary, Dr. Henry N. Allen, demonstrated the superiority of Western surgical methods. This opened the door. Soon followed hospitals, dispensaries, day-schools, churches, the translation of the Bible into Korean, orphanages, Sunday-schools, Christian literature, newspapers and periodicals, and the dawning of a new world of ideas and the making of new men and women. The war of 1894–5 prepared the way for mighty changes. The first railway from Chemulpo to Seoul, with its iron bridges

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and modern equipments, and the first electric lights and street railways in Seoul, the exploitation and development of the mines, have been begun and carried out by Americans. The renovation of the capital city from the similitude of a pig-sty to one of the brightest and cleanest cities in the East is the work of native officers who had experience in Washington. In a word, the making of grammars and dictionaries for the mastery of the language, the educational system, the inception of railways, bridges, and other material enterprises, show the practical quality of the mind and character of Americans, and their ability to grapple with those new problems which now confront us.

The Race Problem in the South

I.—The North Carolina Revolution Justified

By A. J. McKelway
Editor "North Carolina Presbyterian," Charlotte, N. C.

I WISH to thank The Outlook, in the name of our long-suffering people in North Carolina, for the position it has taken on the Wilmington Revolution. None of the religious papers at the North, so far as I have seen them, make the distinction that The Outlook makes between the affair at Wilmington and that at Greenwood, S. C. You trace the trouble to the right source—the bestowment of unlimited suffrage upon those unfitted for its responsibilities. The point of disagreement between you and the Wilmington people and their defenders is as to the need of the "Revolution" when the wrong that had been done by the destruction of Home Rule for the city could soon have been righted by the Legislature. I believe that the presentation of a few facts will remove that difference.

The Sheriff of the county of New Hanover, which is practically the city of Wilmington, was a mere figurehead, utterly incompetent, and there is a suit now pending against him for having farmed out his office, contrary to the law of the State, to G. Z. French, whom the "Independent" recently extolled. G. Z. French, one of the banished, owned no property in the city or county, and was a member of the carpetbag Legislature, and acknowledged on oath that he had received, as a member of the Legislature, several thousand dollars for which he did not do any work or give anything in exchange. All the deputies under French were negroes (some of them so ignorant that they could not read the warrants they were sent to serve), except one white man, who was a drunken sot. The policemen in the heart of the town and on the principal streets were negroes; there were two negro Aldermen, a negro Register of Deeds, a negro deputy to the (carpetbag) Treasurer, and negro deputies and clerks in nearly all the offices of the Custom-House; while the City Hall, Sheriff's office, and Register's office were loafing-places for negro politicians. Two of the offices mentioned were filled by white saloon-keepers of the lowest class.

Another point which has been overlooked is that the negroes are in a majority of ninety-nine out of a hundred in the party which was in power in Wilmington, and that the politicians who hoped to keep their favor and their votes were bound to obey their wishes and yield to their prejudices. So the people who owned ninety-five per cent. of the property were under the rule of a population that owned five per cent.; in other words, under the control of the idle and vicious class, drunk with the power they had.

Now, it is easy to imagine the sort of government this would be. There were burglaries, highway robberies, or incendiary fires of almost nightly occurrence. Since the inauguration of that government there have been five hundred of these crimes among the white population of some ten thousand souls! One lady had her house robbed eight times this summer. Another was robbed seven times. Very few respectable houses escaped being robbed that did not have a private watchman—a functionary almost unknown in our Southern towns. A gentleman in Wilmington, an officer in the First Presbyterian Church, writes: "Seven robberies have occurred within a stone's throw of my back piazza in three months, and there were no arrests. When I had been robbed three times, I ventured to tell the Chief of Police. He replied: 'It's just boys—you can't catch

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them,' made no inquiries, and took no interest in the matter." The Chief of Police owned no property in the city, rented a house for eight dollars a month, and a writ of ejectment had to be served on him before he would pay that. Two ladies caught a negro man in their bedroom, and held him until help came. He was released on straw bond, and neither he nor his bond has been seen since.

Ought not such a government to have been done away with as quickly as that could be accomplished? Ought it to have been endured a day longer than necessary? Suppose the Chinese should elect by their votes, in New York City, a Governor who should prevail upon the Legislature to change the charter so as to turn the city government over into the hands of the Chinese, owning five per cent. of the property, and utterly unfit to rule, how long would the Revolution be deferred?

Nor was this all, or even the worst. The effect of their fellows in places of political power turned the heads of the whole negro population—the serving class. They demanded the whole of the sidewalk as a matter of right, white women learning soon, for fear of insult, to step out into the street to avoid collision. White women were slapped in the face on the streets on absolutely no provocation. Most of the testimony as to the language used to refined and gentle women is unprintable.

When the white people began to arm themselves, for the protection which the government denied them, the negroes began to talk openly of "burning the town," of "killing the women as they ran into the street," the nurses began to threaten the safety of their charges, and the cooks began to hint at poisoning. There was a great deal of talk of matches and kerosene and even dynamite. The churches were hotbeds for the growth of these murderous ideas. The negroes began to gather in mobs, blocking the streets, and the policemen were powerless. The street-cars were often stoned, and once or twice fired into, the last time just before the meeting of one thousand white men called together on Wednesday after the election to protect the interests of the city. Now mark carefully the course of events. It was *suggested* that the incompetent city government resign. Except for what followed, the suggestion would never have been more than that. It was *demanded* that the negro editor Manly leave the city in twenty-four hours and take his printing-press with him. Manly had written an editorial charging the white women, especially of our unprotected country districts, with complicity in that crime for which lynching at the hands of a mob is usually the punishment. Nearly the whole population of North Carolina is a country population, there being no city of 30,000 inhabitants in the State. When it is recalled that North Carolina has the same area that England has, the comparative sparseness of its population may be imagined. Necessarily the smaller farmers have often to leave their women folk unprotected while they go to their fields. It is difficult for a Northerner to understand in what a horror of that crime our people live. In Brunswick County, adjoining Wilmington, a negro brute has just been hanged by law for ravishing a woman. There was a horrible case of the assault and murder of a little girl in the State during the summer. Now, it was not merely the insult to our white women, but the encouragement of the negro brutes that Manly's article gave, that was so bitterly resented. So when the first opportunity was given for a mass-meeting the resentment broke forth. It is admitted that the resolution with regard to the printing outfit was an error. But the execution of the resolutions was left to a committee of twenty-five, who, by the practical abdication of the city government, became the only recognized authority in Wilmington. This committee conferred with some representative negroes as to the carrying out of the resolutions. The negroes got Manly out of the way and promised to remove the printing outfit, but the message was not delivered until after the time appointed. There was not a policeman to be seen on the streets, not a representative of the law, when the men marched to the "Record" office. Breaking open the door, they destroyed the outfit (for which due reparation will be made), and the building caught fire. The fire was extinguished as soon as possible. Thus far this was the only lawlessness—the breaking up of the printing-office.

But the city was in arms awaiting the result. The negroes grew excited with wild rumors. The first and chief conflict occurred a mile away from the "Record" office, when a mob of about a hundred negroes wantonly opened fire on a squad of seven white men, wounding one of them. The white men returned the fire, and in that and two or three

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more collisions seven negroes were killed and thirteen wounded, three white men being wounded.

While the riot was in progress the Mayor called the City Council together, who confessed their impotency by resigning, one by one, and electing their successors from among the best people of the town. Then the Mayor resigned, and the new Board of Aldermen elected the man who had just headed the company that destroyed the "Record" property.

The truth is that a great deal more was accomplished than was intended at the outset—just as the United States finds itself to-day with results achieved which it did not contemplate at the beginning of the war with Spain.

The city has been quiet and orderly ever since; business has resumed its normal conditions, and the families that were sent away from the city by scores for fear of impending trouble have returned to peaceful homes. If ever a revolution was justified by the results, this one has been; and so agrees every respectable white man in the city, Northern and Southern, and without regard to National politics.

II.—A Negro's View

By Kelly Miller

Of Howard University, Washington

THE race problem in this country is rapidly reaching the acute stage of irritation. The recent race riots in the Carolinas have served to impress upon the minds of the American people the serious gravity of this issue. Statesmanship is endeavoring, shrewdly enough, to direct the public mind along other lines of attention; philanthropy, after having almost exhausted its resources, is on the verge of despair. The proposed remedies have all failed to work out the fulfillment which their propounders prophesied. The problem has not yielded to any of the methods of treatment, but has taken on added difficulties at each stage of the experiment.

Of all the measures proposed for the solution of the race problem none was relied on with so much confidence and assurance as the elective franchise. It was believed that the negro, if armed with the ballot, would be master of his own condition, and would stand on an equal footing with his fellow-citizens in the rivalry of life. The bestowal of manhood suffrage upon an undeveloped race, with only such veneering of civilization as could be derived from the institution of slavery, was the outcome of a most perplexing situation. Under normal social and political conditions the proposition would have fallen beneath the weight of its own absurdity. No one would now think of conferring like privilege upon the Hindus, the Filipinos, or the Hawaiians. The masses of the population of Europe, with centuries of inherited freedom and civilization behind them, are not deemed fit for self-government. Indeed, it is only the Anglo-Saxon race that has yet demonstrated the capacity to use this prerogative as a means of social and political progress. The Southern whites, being defeated in battle, and having their cherished institutions violently upset, not unnaturally sulked in their tents, like Achilles before the walls of Troy. They were, as a whole, unwilling to make political affiliation with their former slaves, under the dictation of their recent captors. The unreconstructed legislatures of the South enacted laws for the control of the freedmen which were more cruel and oppressive than the régime of slavery from which they had just been delivered. It is a hopeful sign of progress that no Southern authority during the past quarter of a century has undertaken to defend the "Black Codes." The reasons assigned for conferring the ballot upon the negro were pithily, though somewhat bitterly, expressed by Thaddeus Stevens: "If it be just, it should not be denied; if it be necessary, it should be adopted; if it be a punishment to traitors, they deserve it." The last of these reasons has no force or sanction at the present day. Quibbling over ancient responsibility cannot relieve existing evils. The negro is clothed with the ballot as the just prerogative of an American citizen. He should use it as a means of protecting his own interests, and as a lever to uplift his race.

In marshaling his political forces in solid phalanx against the intelligence, discipline, and material substance of the South, the negro has, to a great degree, nullified the beneficent intendment of his own franchise. If the reconstruction régime was made necessary by the apathy of Southern whites, its speedy overthrow was made no less certain

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by the stern logic of events. The failure was as inevitable as the experiment. The reaction was so violent that the negro has not yet regained his normal status. Not only has he been deprived of all political power, but he does not exercise the slightest influence upon governmental affairs. The utter helplessness of the colored race, when it comes to a matter of open contest, was fully illustrated in the recent conflict at Wilmington. The negroes and their white managers constituted three-fifths of the population; they controlled the local machinery; the State government was in the hands of their friends, and the National Administration was of their own political persuasion—and yet they were as chaff before the wild wind, against the determination of the stronger race to regain local sovereignty.

It is useless to expect outside interference. The recent Spanish war has obliterated the last vestige of sectional animosities; henceforth the line of cleavage will no longer perpetuate the memory of two great surveyors. It is true that any injured people have the right to hold up atrocities and their perpetrators to the horror of mankind. There is a general code of humane conduct whose enforcement the law of human charity demands. But the world is no longer interested in conferring political privileges upon people who have not the ability to maintain them. The negro should use his vote to advance his own interest as best he can under the circumstances. The ballot is the American's weapon of defense. The world despises a race which, though armed with the defensive equipment of manhood, yet adopts the lachrymal wail of the child.

Professor Simon Newcomb, who, in addition to being America's most eminent astronomer and mathematician, preserves a lively interest in questions of social and general interest, epitomized the situation more than twenty years ago: "The first test of good government is the protection which it affords to life and property; the most effective friends of the negro are those who can so manage that this object shall be attained by the vote of the negro." The problem rests to-day just where it stood in 1877, when these words were uttered. As the negro cannot be deprived of his vote, how can he utilize it? The political status of the race cannot be affected except by a constitutional amendment, which requires a two-thirds vote of both Houses of Congress and the indorsement of three-fourths of the State legislatures. When we consider that the effective colored vote constitutes the decisive factor in a majority of the States, the impossibility of the measure becomes so manifest as to make its suggestion ridiculous. The American people may make mistakes, but they take no steps backward.

The proposition to reduce the Congressional representation of the Southern States furnishes no relief so far as the colored race is concerned. Congress has the power, if it has the inclination, to enforce the observance of the Fourteenth Amendment; but there can be no consistency in condoning the violation of one constitutional provision in order to enforce another. This proposition does not touch the vital question. It makes little or no difference whether the race has few or many qualified voters, so long as these votes do not impress any influence upon matters of government and state. The negro cannot surrender the elective franchise, even if he would. Our government is a representative one; even a black slave possessed three-fifths of the representative value of a white freeman. To withhold from the negro as a freeman the political importance which was conceded to him as a slave would be a burlesque upon free institutions.

In those communities where the colored race constitutes the majority or even a large fraction of the population, it is placed between two alternative perplexities of political action. On the one hand, if it attempts to wield the political influence due to numerical weight, the bitter antagonism of the whites not only obliterates it from all governmental affairs, but also retards its general progress. On the other hand, if left alone, the ignorant masses would inevitably be dominated by rascality, incompetency, and corruption; and, like blind Samson, would pull down the pillars of the temple of state, involving themselves and their neighbors in a common ruin. Under such circumstances the negro should yield, by whatever compact or regulation necessary, the controlling political influence to which his numerical weight entitles him. He should adopt the policy of self-effacement as a controlling political factor. In its backward state of development, the race is not yet prepared to direct governmental and administrative affairs. It is true that even savages do govern themselves after their own fashion; still, we know that the Anglo-Saxon race has set the only type and standard of government

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that will be tolerated within the limits of their domain. As Macaulay has pointed out, a people can gain experience in political affairs only by exercising governmental functions. But, under the present plan of procedure, as we have seen, the colored man is wholly eliminated; and his political progress is impossible. The attempt on the part of the negro to exercise his political franchise and to exert his numerical weight of influence engenders such animosities on the part of the whites that all of his claims are nullified. Abstract rights count for little against prejudice and passion when allied with power. We must deal with men as they are, and not as we think they ought to be. When the cry of "negro domination" is raised, the poor negro is as helpless as the lamb against the onslaught of the wolf. Some persons attempt to demonstrate by a long array of facts and arguments that "negro domination" is impossible. They make the mistake of supposing that the expression is used with the ordinary significance of language. This is not, however, a lexical term, subject to exact definition and meaning, but a racial shibboleth whose potency is wholly independent of its rational import. You can no more weaken the power of a shibboleth by scientific analysis or logical disquisition than you can determine the significance of our National flag by the fabric and dye-stuffs which enter into its composition.

Thirty years of experience has shown that the negro cannot profit by his franchise so long as he uses it to maintain political organizations composed wholly or mainly of colored men. When political and race issues become identical, it is a most unfortunate coincidence for the negro. The two should be kept as far apart as possible. If the negro would make any use whatever of his franchise under existing conditions, he must choose his political affiliation so that the significance of his vote cannot be divined from the color of the voter. Solidity of the blacks invites solidity of the whites; and there can be no doubt of the outcome of such alignment. This policy would require the abandonment of long-standing political alliance. There is nothing sacred or hallowed about political parties. They are only machines to carry out the wishes of the people; and when they fail of this function, they should be remodeled to meet existing demands or rejected altogether. There is no psychological reason why the negro should eternally adhere to any political organization, unless it can secure to him the beneficent ends of good government, local as well as national. We live in an age when political issues are shifting with almost kaleidoscopic rapidity. So long as a great party based its policy upon those principles which concerned the vital needs of the negro race, it was but natural that the negro should embrace its tenets. But tariff and trade, the relative coinage value of the precious metals, commercial policy, and territorial expansion, do not necessarily demand racial solidarity. The negro has paid in full whatever debt of gratitude he may have owed his old political friends. He was the passive cause of the origin and initial triumph of the party which gave him freedom, and for thirty years has been an active and effective factor in its continuance in power. The best way by which the race can continue to serve this party is for fully half of them to leave it.

The chief use of suffrage is to secure salutary local and general regulations, which guarantee security to the individual in his daily pursuits and the enjoyment of the fruits of his own industry. These things the colored race cannot secure by political solidarity. Common sense as well as an enlightened view of their own self-interest would dictate to colored men in the South to vote for local men and measures best suited to serve the interests of their several communities. The locality from which a man derives his livelihood should command his highest devotion. Why should a colored voter in Mississippi or Alabama manifest a greater interest in New York and Massachusetts than in the material welfare of his own State? The indifference of the negro voter to the substantial interests of the community from which he derives his livelihood has, as much as anything else, furnished excuse for the white race to deprive him of power, by whatever means deemed necessary.

The better element of the South, after recovery from the first revulsion of feeling due to the violent overthrow of long-established conditions, has ever been willing to combine with the negro to advance the common interest of the section. In the Democratic Convention of South Carolina in 1876 the proposition to unite with the negroes to elect a Republican Governor was defeated by only five or six votes out of a total of more than one hundred and fifty members. As early as 1867 General Wade Hampton urged the negroes to unite with the better element of

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the whites, and openly advocated a qualified suffrage for the blacks. Again, in 1895, the same distinguished Southerner writes: "I, for one, am willing to trust the negroes. They ask only the right guaranteed them by the Constitution of the United States and that of our own State. 'Corruption wins not more than honesty.' I advocate perfect honesty; for defeat on that line is better than victory by fraud."

In speaking of the time when political division will not follow racial lines, the late Senator Lamar said: "The use of his [the negro's] vote will then be the exercise of his individual intelligence, and he will find friends on all sides willing and anxious to enlighten and influence him, and to sustain him in his decisions." By competing for control of governmental affairs, the negro has made it possible for the whites to gain possession, not by means of his aid, but in spite of his feeble opposition. Thus he has lost a most valuable opportunity to make his franchise effective. Those who are in control of affairs are in no wise obligated to him for their elevation; and in framing legislation and administering the law the negroes are not regarded as constituents whose demands are to be heeded and whose interests are to be conserved, but as subjects who are to be governed according to the imperious will of the ruling class. No legislature would dare enact odious laws against any element of a community if its continuance in power depended in the slightest degree upon the suffrage of those whose interests are affected. The injudicious policy which the race has pursued under the direction of its leaders, to whom personal emolument seemed to be the chief object of government, has enabled the whites to gain exclusive control and to perpetuate their authority under the semblance of fairness. It will require the wisest and most judicious procedure to regain the opportunity which has thus been lost, though, let us hope, not irretrievably.

The English are justly extolled for the equitable and beneficent regulations which they establish for the welfare of the undeveloped races with whom they have to deal. This is made possible by their theory of government, according to which the controlling influence resides in the English race; and consequently they are spared the struggle with the general population for political supremacy.

It is only by self-effacement, as a controlling factor, that the negro will be enabled to impress any influence upon the political equation. So long as he continues to compete for sovereignty, he will be eliminated in all capacities and his influence reduced to naught. The adoption of this policy would doubtless lead to the retirement of a large class of politicians who maintain party organizations, dictate nominations with no hope of election, manipulate National delegates with a view to securing the crumbs which fall from the table of official favor, and whose chief ambition is to be appointed as the political receivers of the colored race. But all of the vital interests of the people would be enhanced. The white race is bound to rule, whether the negro consents or not. By according his consent the colored man would be in a better position to secure a just and equitable rule.

If sovereignty is assured, it would be comparatively easy to convince the white race of the impolicy of excluding half of the population from all participation in government, and thus perpetuating an aggrieved class which may rise up in the future to trouble them. The better element of the South regrets deeply the methods of fraud and violence by which white supremacy is secured, knowing full well that the South is thus sowing the seeds of corruption and attainture of blood, whose harvest of evil will be more deplorable than the calamity which it is sought to subvert. Such procedure is extenuated only under the plea of stern necessity.

The crime, murder, violence, and lawlessness which are daily disgracing the South are unsurpassed in the frequency of occurrence, length of duration, and atrocity of perpetration by like occurrences in any other part of the civilized world. It is sometimes said that the white race rules by divine right. If this be so, it can be said in all reverence that Providence has of late grown rather careless as to the choice of agents. The doctrine of "the divine right of race" is no more sacred than its ancient and decrepit relative, "the divine right of kings." Both must be submitted to the common-sense test of practical fitness and efficiency. Let the white race prove its right to rule by ruling right. But, howsoever this may be, the negroes can more surely secure relief from the evils which they so grievously deplore by using their franchise in harmony with the inevitable order of things, than by foolishly permitting themselves to be dealt with as a

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subdued people whose behests need not be heeded and whose interests are dependent upon the caprice of the ruling race.

Many object to the position here assumed on the ground that the suggested course of procedure would be unmanly, and that a people who surrender their rights can hardly regain them. The race is not urged to surrender its rights, but to make a sensible use of them. It is no more unmanly to yield the controlling influence in political matters to the substantial and responsible element in the South than to make like concession to the handful of white men who have manipulated the political action of the race since the days of emancipation. The regnancy of the few white politicians over negro masses is the highest evidence of the dominant character of the Anglo-Saxon race. In conceding the controlling influence to those who can render him the greatest service, the negro shows himself to be no whit less manly, but a great deal more sensible.

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God's Glory in Christ's Face[1]

By Lyman Abbott

Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.—2 Corinthians iv., 6.

THIS verse may be read in a slightly different form, and one which will perhaps give more clearly what seems to me to be the meaning of the Apostle: "God—he who said, Light, shine out of darkness—hath shined in our hearts, to give the illumination which comes from our recognition of the glory of God in the face of Jesus Christ."

In the beginning the world was without form, and void, and darkness brooded over the face of the waters; and God said, Light be, and light was. Paul, looking back to this earliest story of creation, finds in it a parable of the new creation. The moral world was in chaos, and darkness brooded over the face of it, and God again said, Light be, and light was: in neither case flashing instantly and dissipating the darkness, and in twenty-four hours bringing the day, but working its way through the darkness, finding its paths amidst the darkness, rolling the thick darkness like great curtains aside; little by little separating the waters that were beneath from the waters that were above; little by little making the desert to bloom and blossom like the rose; in the spiritual creation as in the physical creation, age after age, century after century passing away and the new-created world growing up—not springing up—growing up at God's command. This is what Christ has brought into the world: Light, where darkness brooded; illumination and order, where was night and chaos.

Consider the chaos of this world, with no knowledge of God. It is difficult to do it. You have been brought up in an atmosphere radiant with the knowledge of God. Whether you believe in what is called the divinity of Jesus Christ or not, you have gotten all your ideas of God from Jesus Christ. Not all your impressions, not all your inspiration, but your definitions, your thought-impressions; they are not Mohammedan, they are not pagan, they are not Jewish, they are Christian. It is difficult to understand what is the mental and moral chaos where the light which streams from the Christ has not come; and yet we need not go back to Roman history or Grecian history or Scandinavian history to find that darkness. There are pagans still living, and pagans just passed away who lived in the midst of a Christian community, who interpret that darkness for us; some of them noble pagans, some of them intellectual pagans, some of them pagans of splendid quality. One will suffice for many. Says John Stuart Mill:

> These, then, are the net results of Natural Theology on the question of the divine attributes. A Being of great but limited power, how or by what limited we cannot even conjecture; of great and perhaps unlimited intelligence, but perhaps, also, more narrowly limited than his power: who desires, and pays some regard to, the happiness of his creatures, but who seems to have other motives of action which he cares more for, and who can hardly be supposed to have created the universe for that purpose alone. Such is the Deity whom Natural Religion points to; and any idea of God more captivating than this comes only from human wishes, or from the teaching of either real or imaginary revelation.[1]

A God of limited power, a God of limited intelligence, a God of limited love—this is

[1] Sermon preached in Plymouth Church, Brooklyn, N. Y., Sunday morning, December 11, 1898.

[1] John Stuart Mill, "Three Essays on Religion," p. 194.

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the definition which the modern pagan who sets Jesus Christ aside gives us as the net result of a Christless theology. If this were all, it might be endurable. This is all in the mind of a clear, cold, crystalline philosopher; but most men are not clear, cold, crystalline philosophers; their philosophy intermingles with their passions, their desires, their aspirations. Mingle this conception of an unknown God whom we cannot understand, and who stands in no personal relations to us (or at least in none that are comprehensible to us), with the sensual and pleasure-loving nature, and what do you get? "There is no responsibility except to my fellow-man; there is no duty owed except to my neighbor; there is no help to be had from any one except from my neighbor; let us eat and drink, for to-morrow we die." Mingle it with the eager nature that cannot be satisfied to remain in ignorance, that looks on the dark mystery of life, and throws out a search-light, only to discover fog still further on, and you get the results of the quest in the eager anxiety, the perpetual intellectual dissatisfaction, the longing always unsatisfied. Mingle it with conscience; let the man say to himself, I am wrong and I have done wrong; let him know that he is wrong and has done wrong, and let him look out upon this unknown Being of limited intelligence, of limited power, and of limited benevolence, and think that he must by and by come into His presence and answer to Him, and you get a dread such as no man brought up in a Christian atmosphere can well imagine, a dread of God that hangs like a pall over life, a dread which finds its interpretation in more than one pagan poet, a dread that haunts the life and makes death horrible, a dread that perverts religion and makes it a perpetual and unavailing sacrifice to placate the wrath of the awful and the unknown Deity. Or mingle it with stolidity, and you get the fatalism of the Turk: "What is, will be; no prayers, no skill, can avail to change the fates that fix the future; there is nothing to do but submit." Or mingle it with pride, and you get in splendid and awful utterances the challenge of defiance to the unknown God: "Be thou who thou art, do thou what thou wilt, I am still master of my own destiny; I will take what thou canst give me, but I defy thee to the end." Defiance, fatalism, dread, unsatisfied quest, or sensual indifference—this is the fruit (I meant to have brought some readings from the poets to illustrate it, but I knew the time would be inadequate) of the chaos and the darkness of the life in which there is no light from the Christ.

Again I say, you cannot tell what it is, you who live in a Christian land. One tree reaches out its branches, takes the pattering rain and is refreshed, and to another tree no rain comes, but conduits bring the water from the mountain which has its streams fed by the same rain-cloud, and the tree's roots suck it up. There are some men in the community who suck up their life from Christ through the root and know it not; and there are some who take it on their boughs and lift their voices up and thank him; but whosoever has the illumination has it, whether or not he knows how it comes; whosoever drinks the water of life drinks it, whether he takes it understandingly or not understandingly.

Now, this man to whom God is an unknown being, with limited intelligence, with limited power, with limited love, this man who has defied him, or this man who has in despair submitted to him, or this man who has dreaded and endeavored to placate him, or this man who has sought for him and could not find him, or this man who has said, There is no God I need care for, let us eat and drink, for to-morrow we die—this man begins to read the Gospel. He reads the story of this life of Jesus; he is drawn toward it; he says to himself, This is a beautiful life; a vision perhaps, a myth perhaps, dressed up by subsequent devotees—I know not—but it is a beautiful life; of course it is impracticable; men cannot live such a life; but it is a beautiful life. He begins to try a little to live this life; he begins to consider it, he begins to wonder if there is something more than human in it; and the vision, the dream, the impossible conception, begins to seek entrance into his mind. Can it be? Has this unknown God, whose intelligence I cannot understand, whose power I cannot comprehend, whose life is so shrouded in mystery and so darkened by tears—is it possible that he has really come to fill one human life full of himself, that I might understand him? Not his power—that still is beyond me; not his knowledge—that still is beyond me; but that I might understand at least the nature of his love. Is it possible? Oh, it cannot be; this news is too good to be true.

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And still he wonders and still he questions with himself, and little by little he comes to believe, or perhaps with some sudden flash of light the thought is brought to him, and he does believe. This God whose intelligence I cannot fathom, this God whose power I cannot comprehend, has entered into human life, has walked as a man among men, in order that I might know the truth and that it could be known. Can you conceive what it would be to you if all your life you had dreaded an awful God, or bowed before a fateful God, or defied a hated God, or sought a hiding God, and then suddenly the curtain were reft aside and you saw this luminous figure of the living Christ, and over his head were written the words, This is thy God, O man? When man sees this, he says, The things I thought were divine are not divine. He has worshiped lineage, family, blood: but this Man came into life without a father, went through life with the stain of a suspected birth upon him, and left no family behind him. He has thought great possessions were divine, and that this awful God, this hated God, this strange and hiding God at least, owned the universe: but here is a God owning not so much as a bed whereon he can lay his head. He has thought of God as one great power, who is omnipotent, who hurls the thunderbolts, who does what he will: here is God no stronger than man, nor quite so strong as many men. He has thought of God as wonderful in intelligence, knowing, if not all things, far more than all others: but here is God as limited in his wisdom as the men about him, knowing no more of geography, no more of history, no more of all the ordinary affairs of life than others.

What is God? Power? No. Knowledge? No. Possession? No. What is God? Love. For here is One without power, and without intelligence, and without possession more than other men, even less than many; not so great a philosopher as Plato, not so powerful as Nero, not so rich as Crœsus, but God. Why? Because he loved as Nero never knew how to love, nor Plato, nor Crœsus, nor any man, nor any woman. Who is God? Love: it is love that has come. What is divine? Pity, compassion, sacrifice, love.

A boy grows up in a Puritan household, under Puritan training; he has read his Bible, he has attended church, he has heard sermons, though not listened to them; he has been at Sunday-school; he has really, honestly tried to do right; he has been, on the whole, a very conscientious little Jew without knowing it. He has believed in God, he has read the text, Thou, God, seest me, and, oh! how he has wished that God did not; he has been afraid to answer to God; he has dreaded the time when he shall stand before God's judgment seat; all religion has been awful to him; and yet he has been conscientious and has tried to do right, and has half thought at times that he was a Christian; but he was only a conscientious little Jew. Presently this truth that the glory of God is the glory of love, and that it shines in the face of Jesus Christ, begins to illuminate the chaos of his mind and clear away the darkness that dogs his footsteps and shrouds his future pathway. He used to think of God as a great King sitting upon a great white throne, and he tried to send his prayers up thither; but now, when he kneels to pray, he first reads something from the Gospels, then forms the picture of Jesus and sits down by the side of the man and talks with him; and it is very easy. He used to think of God as a great, omniscient Being, who knew him as the detective police know and dog the footsteps of a criminal; but now he reads the story of a God who has wrestled with temptation, who has known sorrow, who has understood what it was to have all human experiences. His philosophy is shaken; he cannot understand it; he is still puzzled, though now and then he gets a little light from a figure here and there. He reads those letters of Dodgson to the little children, and he sees how this great mathematician did not merely talk to children, but shared the children's life, felt their enthusiasms, understood their imaginations, saw their grotesque figures, was a child with children; and he says, My God has come so to me—a writer in a language I can understand; one who sees all the grotesqueness I see, all the little things I see; one who understands my life as I understand it. I can understand him, for he is at my side; he can understand me, for he has entered into my life. We mutually understand each other; he is no longer an unknown God; we are friends, we are companions.

This boy no longer goes up to the great white throne after his God; he no longer projects into the future life a day of judgment; his God is here; he was here once, he is here still. The veiled, invisible figure that is always walking through life, always sitting at all men's side—always, in all times—was for one moment made so clear that you and I

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could see him, and then was hidden; but he is still here. There is no home where love is centered and cradled in which he does not sit as he sat at the home of Mary and Martha and Lazarus, whom he loved; and there is no home where sorrow and tears have entered into which he does not come, saying, There is no death; he that liveth and believeth in me can never die. There is no man beating upon his breast and crying out, O thou unknown God, have mercy on me a sinner! to whom he does not say, Thou art justified better and more than the proud man who thought he was righteous. And there is no sin-stricken woman fallen so low that no human hand is outreached to help her to whom he does not say, Arise, go in peace; thy sins are forgiven thee. The figure is always here; the incarnation is perpetual.

Now he comes back to John Stuart Mill, and he says, John Stuart Mill is right; God desires the happiness of his children, but there are other things he desires more. And then he asks his own father-heart, What do you want most for your children—happiness? Oh, no, I would like that they should be happy, but not that. What do you want for your nation—great prosperity? I would like great prosperity, but not chiefly that. I want a righteous nation; prosperous it may be. I want a pure boy; happy he may be. It is purity, truth, righteousness, character, that I want in my friend, my son, my nation. There are things, God says, greater than happiness; and he is willing to suffer himself and, what is harder for him, he is willing to make me suffer, in order that he may give me character. And so the great mystery of suffering is still a mystery; but now it is not a mystery of dread, not a mystery of fate, not a mystery of human selfishness, not a mystery of possible indifference; it is a mystery of love, so great, so deep, so large, so strong, that I cannot yet enter into it. It is still a mystery, but it is like the clouds that hang on the western horizon when the sun shines on them and makes them golden mystery, glad mystery. And even the greater mystery of temptation and of sin begins to get illumination; and this boy who was a little Jew, because he was a little heathen, without knowing it, is coming to see the glory of love, that is, the glory of God in the face of Jesus Christ.

He begins to see that the only way to be virtuous is to wrestle with temptation and take the chance of sin. He begins to see that the world with sin in it, and wrestling with temptation, is better than a world that had no sin in it and no wrestling with temptation, and, therefore, no virtue and no manhood. He begins to see that this God, the one whom he follows, the one whom he worships, whom he loves, who is above all others and beyond all others, this very God has known in his human life what it is to wrestle with temptation—never thrown by it, always victorious over it; and when he comes to look into the grave made luminous by the white figure of him that lay there, and to bid a father and a brother good-by, and they go from him, they go not into the grave but through it; and when he comes to look forward to the time when he also shall go, when the tabernacle of this body shall drop off, he says, To depart and be with Christ is far better.

Oh, my friends, would to God I could make you all know the illumination of heart and life that comes into the soul of one that sees, even dimly and imperfectly, as through a cloud, the glory of God as in the face of Jesus Christ; but if I could, oh, if I could! it does seem to me that there would not be one man or one woman in all this congregation who would not say, Give me that light; I will follow where it leads me, through cross and grave to glory. And when I look on the faces of such a congregation as this, and long to tell of that illumination which comes from the recognition of the glory of God in the face of Jesus Christ, it seems to me I understand a little, just a very little, of the yearning of the last prayer of Christ—"that they may see my glory which I had with the Father before the world was," the glory which the Father had with the Christ while the world was.

Thou who didst in the beginning say, Light be, and light was, Thou who eighteen centuries ago did say to the darkened world, Light be, and light began to dawn upon it, to every troubled, sorrowing, perplexed heart here would we give this message, would we bring from Thee this word. Light of the World, shine into their hearts and into all hearts. Through Jesus Christ, our Lord. Amen.

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Books and Authors

Paul the Man [1]

Dr. Cone's work treats Paul in the three aspects mentioned in the title-page, in a broad manner, with considerable freshness of thought, and with evidence of no little critical acumen in detailed scholarship both on questions of date and authorship and on questions of textual interpretation. Dr. Cone's point of view is, however, quite different from ours. He apparently does not regard Ephesians or Colossians as Paul's; we think that both external and internal evidence make it quite clear that both are Pauline. Dr. Cone apparently regards the Book of Acts as unhistorical; we agree with Professor Ramsay and Professor McGiffert that "it was composed under St. Paul's own influence," and much of it from "notes of travel written by one of Paul's own companions, who was a participant in the events which he records." Dr. Cone apparently not only regards the story in the Book of Acts concerning the objective phenomena which accompanied the conversion of Paul as incredible, but the instantaneousness of the change itself as something to be not merely explained as due in part to precedent experiences, but to be explained away. We agree with Professor Jowett that "there is no fact in history more certain or undisputed than that, in some way or other, by an inward vision or revelation of the Lord, or by an outward miraculous appearance, as he was going to Damascus, the Apostle was suddenly converted from being a persecutor to become a preacher of the Gospel." Dr. Cone thinks it a sufficient reason for rejecting Paul's authorship of Second Thessalonians that some phrases in it are seemingly inconsistent with some phrases in First Thessalonians. We think it was distinctly characteristic of a man of Paul's fervid and oratorical temperament to regard "consistency as the vice of small minds;" and like him, if he found that one letter had been so understood as to be doing injury, to write a second in order to correct the evil, with entire indifference to the question whether or not it would appear to the reader to be consistent with the preceding one. Dr. Cone acknowledges that Paul's doctrine is not "to be regarded as a *system*, the different parts of which can be related to one another under the notion of dependence or development;" but he proceeds to treat it as a system, and Paul's letters as so many volumes in a work on systematic theology, and to bring together quotations from different letters without any consideration of the persons to whom or the object with which the letters were severally written. We believe that truth dawned gradually on Paul's mind, as it generally does on the mind of man, that his own conception of Christianity was in some important respects different when he wrote the letters to the Ephesians and the Colossians from that which he entertained when he wrote to the Thessalonians, and that the aspect presented in the different letters is still more widely different because of the different audiences addressed and the different objects which the Apostle had in view. Dr. Cone assumes, in the main, the accuracy of the interpretation which has attributed to Paul the authorship of scholastic theology, though he does not accept the theology. Thus, he says, interpreting Paul's view of law and faith: "As the representative of the race, Christ paid this penalty of death (for sin) once and for all. As many as have faith in this atonement become free from the law, of which Christ is 'the end to every one that believeth,' and are made partakers of the new righteousness, which is not of works but of faith. This is the doctrinal kernel of the Apostle's gospel." We think it would be impossible for Dr. Cone to indicate a single passage in Paul's writings which indicates that man is made free from the law by "faith in this atonement;" and though there may be more color for the other statement that, according to Paul, Christ paid the penalty of death once for all, we think it clear that Paul held that no man is saved by the death of Christ except as he shares that death with him, except as he is really dead to sin and alive, by a new birth, to righteousness. Paul held that man is saved from sin, not by trying to do right, nor yet by being absolved from the necessity of doing right because some one else has done right for him; but by receiving through faith, from God, as revealed in Jesus Christ, the free gift of life, from which new life, freely given

[1] *Paul the Man, the Missionary, and the Teacher.* By Orello Cone, D.D. The Macmillan Company, New York. $2.

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and freely received, righteousness of conduct will flow as spontaneously as the river Jordan from the spring which feeds it. In short, to those familiar with the interpretation of Paul afforded by forensic theology, this volume will give little new light on the meaning which has been imputed to the Apostle, though it will tend to make them reject both the system and its supposed author; to those familiar with the writings of Matthew Arnold, A. Sabatier, Professor Ramsay, Dr. Jowett, and Dean Stanley, Dr. Cone's criticisms of Paul's doctrine will be ineffective, for such readers will have learned to find in Paul's writing a much simpler, more rational, and more spiritual Gospel than Dr. Cone finds it.

Books of the Week

[The books mentioned under this head were received by The Outlook during the two weeks ending December 16. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

HISTORY

Mr. Edgar Sanderson, a Cambridge (England) scholar, has written a *History of the World* for the "Concise Knowledge Library." It is rather a narrative than a compendium, for great pains have been taken to make it broad and readable in treatment. The record comes down to 1898, including even the end of the war with Spain. We find that the author has made for himself an excellent scale of proportion and perspective; the history is neither too condensed nor too loosely written. Inquiries are often made by our readers for a universal history; in many important particulars this answers the purpose capitally. (D. Appleton & Co., New York.)

Among the lighter and more popular works upon Egyptian art and history is Mr. Walter Scott Perry's *Egypt, the Land of the Temple Builders*. Mr. Scott has the easy style of a practiced lecturer, and the book is amply illustrated with half-tone prints taken from photographs obtained, we presume, by the author himself. At any rate, the pictures are not those we have seen in any other books. The book conveys the impression that the author is talking to us from a set of his own stereopticon slides. The effect is not unpleasant, and the account has a quick movement. The serious student in Egyptology will not find much to interest him in these pages, but the average reader, who does not desire to go too deeply into the subject, will find, we should say, just what is to his taste. There are a hundred and twenty-seven full-page illustrations, which make the work a picture-book of Egyptian art. In obtaining these pictures a point of view was, without exception, uncommonly well chosen to bring out the sculptures in relief. Therefore the book is well adapted to fulfill its purpose. (Prang Educational Company, Boston.)

Mr. Richard Harding Davis, in *The Cuban and Porto Rican Campaigns*, and Mr. John R. Spears, in *Our Navy in the War with Spain*, have gathered into acceptable books their magazine articles relating to the "latest unpleasantness" in its land and sea aspects respectively. Both are graphic writers and both write largely from personal observation. If Mr. Davis's book is the more picturesque, Mr. Spears's is the more comprehensive; if the latter contains a more complete, consecutive narrative, the former abounds more fully in personal incidents. It may be doubted whether the time has yet come for the history of the war with Spain to be written with just perspective, but these volumes are valuable contributions toward that end. (Charles Scribner's Sons, New York.)

To explore the historic spots in Boston with Dr. E. E. Hale for cicerone is an idea to make the heart of the modern pilgrim leap. And yet any one may realize it who, on arrival at the "Hub," takes in hand *Historic Boston*, the story of "an historical pilgrimage personally conducted by Edward Everett Hale, and arranged for seven days." In this charming little handbook the distinguished guide, philosopher, and friend takes the Ingham family, boys and girls included, around the old town and its environs, relating pleasantly tales of the deeds associated with every historic spot or building, and the story, interspersed with many an anecdote, of the ancient worthies. He interprets the old Indian names, he recites the old colonial and revolutionary ballads, and he marks out his route so plainly that any wayfarer may follow it alone. The book is well illustrated and indexed. As belonging to the "Home Reading Book Series," it is accompanied with an instructive introduction by the editor, Dr. W. F. Harris, setting forth the difference between the new education and the old, and the proper classification of books for home reading. (D. Appleton & Co., New York.)

The Negro in America, by T. J. Morgan, D.D., is a collection of thoughtful and hopeful addresses on a still unsolved problem,

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by the grandson of a slaveholder, the son of an abolitionist, the organizer and commander of the First Colored Brigade of the Army of the Cumberland, and for years the executive officer of the American Baptist Home Mission Society. Particular interest attaches to General Morgan's account of the original opposition in the army to the acceptance of negroes as fellow-soldiers, the gradual willingness to share with them "the right to be killed," and the final recognition of their manliness as soldiers. (The American Baptist Publication Society, Philadelphia.)

The Underground Railroad from Slavery to Freedom, by Professor William H. Siebert, of the Ohio State University, is an admirably planned and well-executed work. It seems strange that it should be a generation after the overthrow of slavery before a comprehensive account should be written of that part of the anti-slavery movement which had in it the most of romance, and possibly did more than anything else to keep vividly before both South and North the fact that slavery was a National issue. Every historian has recognized the heroism of the "lawbreakers for conscience' sake" who maintained the perilous stations upon the routes from the slave States to Canada; but no one hitherto has thoroughly inquired what kind of men they were who thus arrayed themselves against law and order. Professor Siebert has gone into this question in great but never wearisome detail, and he publishes as an appendix to his volume a directory of the names of underground operators. Nearly all the station-keepers were native Americans of Quaker or Puritan or Covenanter lineage. It must not be forgotten, however, that the negroes themselves bore an important part in the work. Not only did the slaves in the South instinctively co-operate in keeping the secrets of the operators who came among them, but many of these operators were themselves of the negro race. Harriet Tubman, who was called "the Moses of her people," returned nineteen times to the slave States, and before the beginning of the war had emancipated three hundred slaves. Her constant sense of the presence of God within her own soul, guiding all her efforts, was one of the finest expressions of Christlike faith that we have had in our National history. A new belief in the possibilities of the negro comes from the reading of these struggles for human rights. There are some instances of careless writing, such as the coupling of the slaveholding Whitefield with the abolitionist Wesley, in speaking of the great part which Methodism bore in the work of emancipation, and one or two errors which good proofreading would have corrected—*e. g.*, "suspicioned," on page 67. Nevertheless, such defects are too rare to mar seriously the value of the work. On the side of illustration the volume is exceptionally strong. The cuts are numerous, well selected, and well executed. The frontispiece is a reproduction of C. T. Webber's painting of the reception of fugitive slaves by Levi Coffin on the outskirts of Cincinnati. Few historical paintings are so full of the feeling which the scenes depicted should inspire. (The Macmillan Company, New York.)

ESSAYS

Miss Elizabeth Woodbridge, recognizing the defects and limitations for purposes of instruction of Freytag's "Technik des Dramas," has prepared a little book of her own which is modest in intention and admirable in arrangement and execution. Her acknowledgment of indebtedness to the great critics of the drama is so generous that it is hardly necessary to point out the fact that her book, *The Drama: Its Law and its Technique*, does not pretend to be original in the sense of presenting a new contribution to this department of literary scholarship. To many students, however, it will be a new book—new not so much in its definite positions as in the clearness and order with which it presents the subject in its entirety. Under such titles as "Poetic Truth," "Dramatic Unity," "The Nature and Sources of Tragic Effect," "The Nature and Sources of Comic Effect," Miss Woodbridge analyzes the elements which go to the making of great drama. In the second half of her volume she treats of matters relating to technique: the different types of drama, the logical divisions of action, the mechanical divisions of plays, the treatment of character, and the management of plots. She also adds a bibliography, which will be of use to students; and her book is indexed. In a very compact form and in a very intelligent way she has dealt with a difficult subject. (Lamson, Wolffe & Co., Boston.)

We think it a pity that a memoir of Sidney Lanier and a preface of explanation could not have been included in the volume of reprinted essays from his pen just published, under the title *Music and Poetry*, by the Scribners. Lanier was not only a poet,

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but a critic of insight and sympathy; and while some of the present volume depends too much on local or ephemeral interest to deserve re-reading, all of it is manifestly the work of a man of gifted taste, and much of it is of permanent value in the field of criticism.

NEW EDITIONS

The effort of the publishers to put the best pieces of literature in attractive forms within reach of students deserves continual recognition. The book-making which these incursions into the field of literary scholarship takes is tasteful and sound; and the editorial judgment and skill are in many cases of the very best. Among recent additions to this growing group of books is Goethe's *Egmont*, with a group of Schiller's essays bearing upon it, edited with introduction and notes by Dr. Max Winkler; the *Memoirs of the Life and Writings of Edward Gibbon*, with an introduction and notes by Dr. O. F. Emerson, of the Western Reserve University; the *Poems of William Collins*, with introduction and notes by Professor Walter C. Bronson, of Brown University; and Cooper's *The Last of the Mohicans*, with introduction and notes by Dr. J. B. Dunbar, of the Boys' High School, Brooklyn. These volumes bear the imprint of Ginn & Co., Boston.

No text-book could be daintier in form and more attractive to the eye than Tennyson's *Princess*, edited with notes and an introduction by Mr. Wilson Farrand, of the Newark Academy, who prefaces the poem with some account of Tennyson as a man, with comments upon his work and art, with a brief history of "The Princess," and with suggestions to students. The little volume, bound in light buff, bears the imprint of The Macmillan Company (New York).

NOVELS AND TALES

For many reasons we feel pleasure at seeing the first volume of a worthy edition of the collected works of Edward Everett Hale. Not the least is the fact that the new edition called for a new preface; and Dr. Hale's prefaces are almost as good as his stories. *The Man Without a Country, and Other Stories*, has about a dozen good tales, at least three of which are among the most famous and most read of American short stories. The volume is well made, handsome without being too ornate, plain in type, of good library binding. (Little, Brown & Co., Boston.)

Professor Harry Thurston Peck has rendered into racy and slangy English the racy and slangy Latin of Petronius's *Trimalchio's Dinner*. In his extremely readable introduction Professor Peck traces the growth of Greek and Roman prose fiction, or what comes nearest to what we call fiction. He gives also a sketch of Petronius, and of the book from which this broadly comic episode is taken. Altogether a curious study is afforded of Roman private life, and the excesses and absurdities of a gross Roman *nouveau riche* are vividly set forth. Professor Peck's knowledge of contemporary American slang is as thorough as his classical knowledge; and after the oddity of finding the ancients talking in the Chimmie Fadden manner wears off, it must be confessed that the translator has struck the vein of his original cleverly. (Dodd, Mead & Co., New York.)

RELIGION AND PHILOSOPHY

Key Words and Phrases of the New Testament, by the Rev. South G. Preston, of the Western Virginia Conference of the Southern Methodist Church, combines with a clear exhibition of the essentials of Christianity a series of curious and sometimes fantastic speculations, *e.g.*, that the fall of Satan was due to jealousy of the newly created inferior race of man enjoying "the special intimacy and fostering patronage of the creating logos." The "fourth dimension" of space is supposed to be the abode of angels and departed spirits, and the *kenosis*, or self-humiliation, of Christ is represented as consisting in his descent from the highest of the "infinite" number of these space-dimensions, where the abode of God is located. The will is defined as "the centerstance [*sic*] from which the rim of circumstance grows," and, considered as a power, is said to be "a fluid like electricity," only subtler and more potent. We are glad to infer from the denominational imprint and introduction more freedom from the grip of tradition than we had credited to the publishing house, though we wish it had been exhibited in connection with a work of more creditable learning. (Publishing House Methodist Episcopal Church, South, Nashville.)

Truth and Error; or, The Science of Intellection, by J. W. Powell, presents us with a philosophy which, in the author's view, is neither idealism nor materialism; he "would fain call it the Philosophy of Science." We

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find little fault with his science, but much with his philosophy. Of this one has learned little who can write that "Greek philosophy was developed when tribal society was developing," and that "imperialism led to monotheism"—though Plato was born nearly a century before Alexander. Mr. Powell's statement that "in metaphysics all is illusion, which manifests in a vague way an unknown reality," means, of course, that this is all he has been able to make of it. But this should have warned him of his disqualification for such a work as the "Science of Intellection." Nor does he seem to get on much better in a subject in which he feels more at home, viz., matter. He complains of an eminent physicist for confessing, "under the spell of metaphysics," that the essential nature of matter is quite unknown, and proceeds to offer the following definition of matter as satisfactorily intelligible: "Matter is the ultimate substance into which all other substances which constitute the bodies of the universe are resolved." In view of his statement that "every notion of something in the spiritual world devoid of the factors of matter and judgment is a fallacy," we have to dissent from his opinion that the philosophy of his book is not materialism. (The Open Court Publishing Company, Chicago.)

Two bound volumes (the seventh and the eighth) of the *Critical Review of Theological and Philosophical Literature* deepen our admiration of the great value of this Scottish quarterly, edited by Principal Salmond, to those who desire to keep fully abreast of the work of British, German, and American scholars. (Charles Scribner's Sons, New York.)

It is so long since the first edition of *Bible Stories in Bible Language*, by Edward Tuckerman Potter, appeared, that the new illustrated edition, with an introduction by Bishop Potter, requires the explicit reminder that the title exactly describes its contents; there are no moralizings or improvements added. Neither are all Bible stories included in the collection. Notwithstanding the objections which may be made to modernizing Bible language, we doubt the wisdom of retaining some archaic terms, as "wist not" for "know not." (D. Appleton & Co., New York.)

The stress which of late years has been laid on the study of local history results in an increased interest in the gathering and preservation of the memorabilia of the olden time. An excellent specimen of such work is *The History of the Wellesley* [Mass.] *Congregational Church*, prepared by the pastor, the Rev. E. H. Chandler, with the assistance of an editorial committee. The period covered, dating from 1774, is specially interesting as covering the transition from the colonial State-church system to the modern voluntary system, and from the early to the present-day type of religious thought. The history of the Wellesley church, which is also to a considerable extent that of the town, deserves the student's attention as typical of rural Massachusetts in general for the period under review. It is enlivened with anecdote and humor, and enriched by a variety of illustrations, as well as by the centennial address given by Dr. Ward, of the "Independent," on "The Influence of the Church in the Making of New England." (B. H. Sanborn & Co., Boston.)

The Life and Teachings of Jesus Christ is a continuous narrative collated from the Four Gospels in forty-one chapters, with an Introduction by Dean Farrar, and with thirty-two illustrations from photographs of "the real Palestine." The words and teachings of Jesus are distinguished from the narrative portions by full-faced type. The difference between this work and one like Pittinger's "Interwoven Gospels" is that in this some portions not essential to a complete narrative are omitted; *e.g.*, the Feeding of the Five Thousand, narrated by all four Evangelists, is given only in the words of John. It is rather surprising to find Jesus's escape from the mob at Nazareth (Luke iv., 30) classed in the index among the miracles; also to find the story of the angel at Bethesda (John v., 4), which no scholar now regards as belonging to the original text, retained. This is due to the publishers' preference of the old to the Revised Version, though Dean Farrar in the introduction manifests his preference for the latter. One concession, however, is made to modern literary form in relegating the genealogies of Jesus to an appendix. (Doubleday & McClure Company, New York.)

Was Christ Born in Bethlehem? A Study on the Credibility of St. Luke, by W. M. Ramsay, D.C.L. The progress of historical inquiry has steadily tended to vindicate the historical reliability of St. Luke from the contempt expressed by earlier critics, as Strauss and Renan. The passage ii., 1–4, has been the arena of particularly keen controversy, and it is mainly this to which Professor Ram-

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say gives attention in the present work—an enlargement of his two articles in the "Expositor," 1897. The difficulty is chronological, the incidents described by Luke being irreconcilable with the fact that Quirinius was Governor of Syria, A.D. 6–9. Professor Ramsay's closely critical argument concludes that Quirinius must have held an extraordinary military command, required by operations against turbulent mountaineers, in virtue of which he outranked the Governor, Varus, whose charge covered only the civil administration of Syria. This precedence would be well expressed by the word Luke uses, ἡγεμονεύοντος (translated "governor"). The time of year when the enrollment would most probably occur is put as between August and October, and the year on which Professor Ramsay fixes with "reasonable confidence" for the birth of Jesus is B.C. 6. We agree with him that it should be regarded as a fundamental principle that the direct statement of an ancient authority countervails any amount of modern conjectures unsupported by clear evidence. (G. P. Putnam's Sons, New York.)

MISCELLANEOUS

The Eastman Kodak Company, of Rochester, send us a handsomely printed and beautifully illustrated pamphlet on *Picture-Taking and Picture-Making*, which does not aim to tell everything about photography, but does aim to give the amateur directions which shall fit him to use the kodak with discrimination and intelligence.

The lovers of dogs will appreciate the collection of dogs in every posture and of every breed in *A Collection of Dogs*. (E. P. Dutton & Co., New York.) The drawings by Winifred Austen are accompanied by sketches of dogs in history, story, and poetry, by E. Nesbit.

Money and Bimetallism, by Henry A. Miller, is in part a compilation of what standard authorities have written upon this subject, and in part a superficial criticism of these writings. The author's attempt to overthrow the theory of Ricardo and Mill, and nearly everybody else, that the value of money is determined by its quantity, or by the general law of supply and demand, is full of bad logic and bad history. To instance the bad logic would require too many lines of citation, but as to history it may be briefly noted that the author denies that a change in the supply of money has ever had any more than an insignificant influence upon its value. The fact that the use of paper in place of coin by France and England during the Napoleonic wars reduced the purchasing power of gold by one-half seems to be entirely unknown to him. (G. P. Putnam's Sons, New York.)

Books Received

For the week ending December 16

BANNER OF LIGHT PUBLISHING CO., BOSTON
Peebles, J. M., M.D. The Christ Question Settled.

PETER FENELON COLLIER, NEW YORK
Chandler's Encyclopedia of Universal Knowledge. Edited by William Henry Chandler. In Three Volumes.

THOMAS Y. CROWELL & CO., NEW YORK
Lindsay, Anna Robertson Brown. What Good Does Wishing Do? 35 cts.
Burrows, Captain Guy. The Land of the Pigmies. With an Introduction by H. M. Stanley, M.P. $3.

FRANCES L. DUSENBERRY, CHICAGO
Moore, J. Howard. Why I am a Vegetarian. 25 cts.

EASTMAN KODAK CO., ROCHESTER
Picture Taking and Picture Making. 50 cts.

R. F. FENNO & CO., NEW YORK
Miller, Hettie E. The Adventures of Cyrano de Bergerac. $1.25.

GINN & CO., BOSTON
Hempl, George. The Easiest German Reading for Learners, Young or Old. 45 cts.
Catherwood, Mary Hartwell. Heroes of the Middle West.

HARPER & BROS., NEW YORK
Winthrop, Alice Worthington. Diet in Illness and Convalescence. $1.50.
Thackeray, William Makepeace. The Christmas Books of Mr. M. A. Titmarsh, etc. Vol. IX. (The Biographical Edition.) $1.75.
O'Brien, R. Barry. The Life of Charles Stewart Parnell. In Two Volumes. $2.50.
Crane, Walter. A Floral Fantasy.

D. C. HEATH & CO., BOSTON
Sarcey, Francisque. Le Siége de Paris. Edited by I. H. B. Spiers. 35 cts.

HOUGHTON, MIFFLIN & CO., BOSTON
The Message of Christ to Manhood, being the William Belden Noble Lectures for 1898, by Rev. Alexander V. G. Allen and others. $1.25.
Holbrook, Florence. The Hiawatha Primer. 75 cts.
Slicer, Thomas R. The Great Affirmations of Religion. $1.50.

THE MACMILLAN CO., NEW YORK
Shakespeare's Macbeth. Edited by Charles W. French. 25 cts.

THE MARION PRESS, JAMAICA, N. Y.
Huntington, William Reed. Sonnets and a Dream.
Garrison, Wendell Phillips. The New Gulliver.

JOHN P. MORTON & CO., LOUISVILLE
Johnson, William Preston. Seekers After God.

THE PROPHET PUBLISHING HOUSE, MEDFORD, MASS.
Clement, Ruth, M.D. Under the Olive Tree.

G. P. PUTNAM'S SONS, NEW YORK
Trask, Katrina. Under King Constantine. $1.
Payson, Edward Payson. Suggestions Toward an Applied Science of Sociology. $1.25.
Auringer, O. C., and J. Oliver Smith. The Christ. $1.

GEORGE B. READ, BOSTON
Tucker, George Fox. Mildred Marville.

CHARLES REYNOLDS, MIDDLETOWN, CONN.
Morrow, Rev. Horace E. The New Testament Emphasized. $1.50.

CHARLES SCRIBNER'S SONS, NEW YORK
Lodge, George Cabot. The Song of the Wave. $1.50.

SILVER, BURDETT & CO., BOSTON
Mowry, William A., and Arthur May Mowry. First Steps in the History of Our Country. 60 cts.

FRANK H. SPRAGUE, WOLLASTON, MASS.
Sprague, Frank H. Spiritual Consciousness. $1.50.

E. B. TREAT & CO., NEW YORK
Gregg, Rev. David. Things of Northfield and Other Things. 60 cts.

GODFREY A. S. WIENERS, NEW YORK
Sayre, Theodore Burt. Two Summer Girls and I.

EDWARD L. WILSON, NEW YORK
Photographic Mosaics.

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The Religious World

Forefathers' Day in New York

Forefathers' Day was observed by the Congregational churches of New York, Brooklyn, and vicinity, in a joint meeting of the Congregational clubs of New York and Brooklyn, at the Lenox Lyceum, on Madison Avenue, on Monday evening, December 19. About four hundred persons were present at the dinner. The presiding officer was the Hon. B. F. Blair, President of the Brooklyn Club, and an official in Plymouth Church. The subject chosen for the evening was "Congregationalism and the Twentieth Century." The speakers of the evening were the Rev. Charles E. Jefferson, D.D., of the Broadway Tabernacle, whose topic was "The Ideal Church;" the Rev. A. J. F. Behrends, D.D., of the Central Church, Brooklyn, who spoke on "Our Distinctive Mission," and the Rev. Amory H. Bradford, D.D., whose theme was "Congregationalism in its Relation to Political and Social Problems." Dr. Jefferson laid special emphasis on the fact that the work of the Church should be as broad as the needs of humanity. Dr. Behrends declined to prophesy, but still, in view of his well-known attitude on all questions of criticism, made some rather surprising statements concerning prophecy. He saw no mission for Congregationalism which did not belong alike to all Christians. The last speaker also insisted that the mission of Congregationalism was the same as that of all the free churches, and then said that all together should seek to Puritanize the democracy; to promote a better understanding among all who speak the English language, to the end that the unity of the world may be promoted.

Twentieth Century Funds

Projects for utilizing the beginning of the new century to raise large sums for charity at home and missionary effort abroad have already been suggested by various denominations. The Methodist Episcopal Church of the United States and the Wesleyans of England have already launched their schemes. The Congregationalists of England are now considering the question, and Dr. Guinness Rogers, of London, who seems to grow young as his years past seventy multiply, has proposed the raising "a fund of £250,000 by subscriptions of one guinea, payable in two years." Dr. Rogers adds, "My suggestion would be that all of our societies, both for home and foreign service, should benefit by the addition to their funds." The plan thus outlined is eminently wise in that it proposes no new objects of benevolence, but seeks rather to strengthen what already exist. That should be the aim of all similar appeals. There are "causes" enough already before the public. They should be multiplied only as they are imperatively needed.

Father Brown

The foremost leader in the extreme High Church party since the death of the Rev. Dr. De Koven, President of Racine College, has been the Rev. Thomas McKee Brown, D.D., rector of the Church of St. Mary the Virgin in New York, who was familiarly known as Father Brown. This ecclesiastical leader and genial man died of pneumonia in New York on Monday, December 19. He was born in Philadelphia in 1841. He began his ministry as assistant at the Church of the Annunciation in this city. Later he was assistant at St. John's Church in Brooklyn. In 1869 he was instrumental in organizing the Church of St. Mary the Virgin, and remained rector of that until his death. That church, under his leadership, was the most prominent representative of the ritualistic movement in this country. Of course he has been widely criticised, but he has been undaunted, and, either because of his own qualities of mind and heart or because of the growth of the High Church party, that criticism has largely ceased. The church building occupied by the parish was erected in 1895, with funds, it is said, almost entirely supplied by one member of his congregation. Father Brown was a gracious gentleman, and his ministry among all classes in his parish was sympathetic and unwearying. He and Bishop Grafton, of Fond du Lac, Wis., were founders of the American branch of the Confraternity of the Blessed Sacrament, and for a long time he was Superior-General of the Society. He was also a founder and one of the Council of the Guild of All Souls, whose object is intercession for the repose of the souls of the dead. The story of Father Brown's faith and methods reads more like that of a Roman Catholic priest than of a

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Protestant pastor; but, with all his High Churchism and love of ritualism, there were points in which he was entirely opposed to the practices of Romanism. He was an earnest and consecrated man, who was true to his convictions and served his Church and his fellow-men unselfishly and devotedly.

Dr. Horton and His Church

Few English ministers are so well known in the United States as Robert F. Horton, D.D., of London. Dr. Horton has recently been extremely outspoken in his opposition to what he has felt were the insidious influences which were at work Romanizing the Established Church in England, and threatening the liberties of the people. As a result, he has been made the victim of all sorts of malicious personal attacks. These have been so bitter and so long continued that his church has at length taken action concerning them. The action was so hearty that we give the resolution adopted to our readers. It was proposed by the Rev. R. Wardlow Thompson, the Secretary of the London Missionary Society, and seconded by Alfred J. Shepherd, a very eminent London lawyer. Condensed, the action taken was as follows:

We desire to take this opportunity of expressing our earnest sympathy with and our cordial support of our pastor in the controversy in which he has for some time been engaged. We have thanked God for leading Mr. Horton to undertake the exposition of our Protestant principles at a time when they are exposed to attacks which are serious because insidious and treacherous. We have admired and have been grateful for the fearless courage, the conspicuous ability, and the marked candor and courtesy with which he has conducted the controversy. We rejoice to know that his efforts have already produced a profound impression for good upon multitudes who have been aroused to a realization of the danger which is threatening not alone the Protestant Episcopal Church, but all the Protestant Christians in England. We have been extremely pained and indignant at the bitter and unscrupulous attacks and misrepresentations to which Mr. Horton has been subjected, in consequence of his faithful efforts. We desire to express to our beloved minister our unalterable confidence and affection, and to assure him that we are not and cannot be careless or uninterested spectators of the controversy in which he is engaged. We wish him to know that whatever calumnies or misrepresentations are directed against him move us deeply, and that, whatever burden of anxiety and of labor is entailed by this great effort for the vindication of the truth, we desire, so far as it is in our power to do so, to share it. Above all, we would assure him of our prayers on his behalf that God, who has called him to this high service, may give him continually clearness of vision, firm grasp of argument, the support of an unwavering faith, and the joy of knowing that the Church and Kingdom of our Lord and Redeemer are being blessed through his instrumentality.

Such support is an inspiration to any hard-working minister—much more to one who is undertaking an important but thankless task.

The Amity Hall Conferences

Sunday is a convenient and favorite day for meetings of labor unions. A meeting of a special and interesting type is the semi-monthly Sunday afternoon Conference at Amity Hall, within the precincts of Amity Baptist Church at 312 West Fifty-fourth Street, New York. This, as our readers have been told, is an institutional church, and a "Christian Workingmen's Institute" is connected with it. This organization unites with the "Catholic Workingmen's Club" and the (Protestant Episcopal) "Church Association for the Advancement of the Interests of Labor" in the Conferences at Amity Hall, in which topics of special interest to workingmen are discussed from a Christian point of view, on the first and third Sunday of every month from November 20 to April 15, inclusive. The proceedings, as a representative of The Outlook has witnessed them, begin with brief devotional exercises, including a lesson from Scripture, and the recitation of the Apostles' Creed with the Lord's Prayer by the congregation, all standing. The address of the day follows, opening a discussion in which any one present has liberty to join, three minutes being allowed to each. On this year's list of speakers we find such representative names as Dr. Josiah Strong, Father Sylvester Malone; Mr. Henry A. Hicks, Master Workman, Knights of Labor; President Charles Cuthbert Hall, and others. The topics to be discussed are such as these: "The Relation of the State to the Workingman," "The Christian Law of Science as Applied to Capital and Labor," "The Social Teaching of the Lord's Prayer," "The Workingman's Gospel." The Chairman of the committee in charge is the Rev. Leighton Williams, minister of Amity Baptist Church, from whom programmes can be obtained. It seems to us that there is a real gap—whether it be between the churches and workingmen, or in the Christian use of Sunday afternoons—which the Amity Hall Conferences fill in a way both helpful and attractive to those who believe in having more both of Christian unity and Christian democracy than

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we have at present. Their motto commends itself to every patriot and every Christian: "We aim to enthrone Christliness as the dominant principle in industrial, commercial, social, and political as well as in individual action."

Bishop Hartzell's Work

On December 28 Bishop J. C. Hartzell, Bishop of Africa—the largest diocese in the world—will start on a 40,000-mile journey. After a short stay in London he will sail for Liberia, where he will hold the Conference at Cape Palamas on February 8, 1899. Two months will be spent in visiting and strengthening the mission stations in this field, when the stations along the Congo River, further down the coast, will be visited. The Congo Mission Conference will be held at Mallange the first week in May. While at Loando a tour inland by hammock, bullock, and on foot, of eight hundred miles, will be made in the interest of the work. Thence the Bishop will go to the Madeira Islands, Cape Town, across Cape Colony to Delagoa Bay, up the eastern coast to Beira, and from there across country to Rhodesia, where three months will be spent in establishing new work and strengthening the old. In Rhodesia the English Government has given land and buildings valued at $40,000 for the establishment of industrial and primary schools. The work in Rhodesia will be carried on among the Englishmen as well as the natives. Since returning to this country, last spring, the Bishop has traveled about 25,000 miles and made hundreds of addresses in the interest of the African field. On the 17th inst. six negroes, graduates from Southern educational institutions, sailed for Liberia. On a recent date two others started for Angola. During the next three months four more will go to Liberia and seven will start for Rhodesia. At the meeting of the Missionary Board last month $25,000 was appropriated for the work in Africa, a larger sum than ever before given to this field. In addition to this the Bishop was granted the privilege of raising $40,000, about half of which has already been provided for, and the balance will be raised during the next few months. The Bishop believes in the power of the press, and will take two complete printing outfits, including practical printers (negroes), back with him, one to be located at Monrovia, and the other four hundred miles from the coast in Angola. Both will be called "The New Africa." The first number of the Monrovia paper will be issued immediately, in this country, and is to be about the size of The Outlook. The papers will be monthlies and devoted to the interests of Christian civilization in Africa.

Schools for Christian Workers

Recently we called the attention of our readers to the provision made at Union Seminary for training Christian workers. Not long ago we spoke of the School at Springfield, Mass. Now we are reminded of Mr. Moody's Bible Institute in Chicago. From Mr. Moody's letter we quote as follows:

> The school is open the year round, and as the course is in a circle of two years, students may enter any time. Between one and two hundred of those who have passed through the door of the institution are telling the story of the Gospel in foreign lands, and more than seven hundred are engaged in home missions and as evangelistic preachers, regular pastoral work, and church visitors, to say nothing about those who have gone forth with the Gospel message of song. The many missions in Chicago give unbounded field for personal work, and the lectures of the morning and the study in the afternoon find practical demonstration in the missions and cottage prayer-meetings of the evenings. Students are not only instructed in preaching the Gospel, but in singing it as well. No one doubts the power of song, and many a recruit in the army of the redeemed has received a call in some message of song. Professor D. B. Towner, the well-known Gospel singer and writer, is Superintendent of the musical course, with competent assistants. The Institute is undenominational, or, better, interdenominational, and enrolls men and women students. Separate dormitories are provided for both sexes. Representatives from all races have been enrolled as students during the past years, and more than thirty denominations were represented among the students last year. I shall be glad to hear personally from any one who desires to know more of the work of the Institute, at my Chicago address, 80 Institute Place.

We have given large space to Mr. Moody's own words because we have so great a respect for the work he is doing. But we are bound to say, from personal observation, that not a few use the privileges of these schools for purposes for which they are not intended. They are not theological seminaries. Their instruction is for the Christian worker rather than the Christian teacher. When they are used as they should be used, they perform a valuable service. When they are made simply short cuts to the pastorate, as a rule, great harm is done. Mr. Moody does not encourage such action, and our remarks have reference, not to him, but to those who are neither so wise nor so conscientious as he.

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Correspondence

Most of These Are of the Undesired Kind

To the Editors of The Outlook:

You "have yet to see . . . or read of any man who has accepted imperialism as a watchword." I send you a few that seem to me to be of the (un)desired kind. The list could be extended easily, but I fear if you do not "see" these, though one should rise from the dead you would not see:

1. "The dominant motive which led to the war with Spain was humane, unselfish, generous."—*Outlook.*

"I cannot well see how we can help becoming ultimate owners of Cuba. Our resolution to the contrary was a piece of sickly sentimentality. We went to war on account of the Maine, and not for humanity's sake."—*Congressman Hull, Chairman of House Committee on Military Affairs, Aug. 13, 1898.*

"There is a tacit understanding [in Washington] that Porto Rico is to be conquered and annexed to the United States."—*Times-Herald, Chicago, July 25, 1898.*

"The Anglo-Saxon advances into the new regions with a Bible in one hand and a shotgun in the other. The inhabitants of these regions that he cannot convert with the aid of the Bible and bring into his markets he gets rid of with the shotgun. It is but another demonstration of the survival of the fittest."—*Congressman Sulloway, Nov. 22, 1898.*

2. "Our military occupation of Cuba must end as soon as a reputable government is organized."—*Outlook.*

"We will hold Cuba until the people there wake up to the realization that their greatest security and prosperity lie in annexation to this country."—*Senator Morgan. Oct. 29, 1898.*

"Our declaration relative to Cuba makes no difference when put alongside of our duties."—*Congressman J. G. Cannon, Chairman of House Committee on Appropriations, Nov. 23, 1898.*

3. "It is now for America to bring about (in these islands) a government formed in accordance with the fundamental principles . . . of the American Commonwealth."—*Outlook.*

"The principle that government depends on the will of the governed is not of universal application."—*D. C. Gilman, Princeton, Oct. 22, 1898.*

"The fact is that we have always been inconsistent with this ideal of the Declaration of Independence."—*W. D. Foulke, New York Sun, Dec. 16, 1898.*

And these are the leaders you are supporting. No one in power gives the slightest heed to your kind of expansion, and your well-meant efforts are all going to help on a bad cause.

FRANK DREW.

Worcester, Mass.

How Do You Know that We Must First Conquer the Filipinos?

To the Editors of The Outlook:

In The Outlook of November 26 you cite Louisiana, Texas, and California as evidence of our "capacity for colonial government." Were not the facts as to these as follows?

Louisiana, bought in 1803, was organized the same year (so far as concerned the settled portion) into the Territory of Orleans and the District of Louisiana. The latter, at first attached to Indiana Territory for governmental purposes, was soon made the Territory of Missouri. The treaty made the resident whites, both French and Spanish, citizens equal in civil rights to native Americans. The census of 1810 found in Orleans Territory a population of only 76,556, and in Missouri Territory only 20,845. Separated from our other lands by the width of the Mississippi only, that river and its tributary, the Ohio, made white immigration easy. In 1812 Orleans became the State of Louisiana, and in 1821 Missouri was fully admitted as a State. Not a moment of "colonial government," as a subject people, can be found in the history of either.

Texas came to us as a State, with its own government in full operation, in 1845. The census of 1850 found her total population only 212,592. Of these, 194,911 were natives, and only 17,681 foreign-born; 154,034 were white, only 58,558 colored. Not a minute of colonial government did we give Texas.

California, ceded by Mexico in February, 1848, was under our military government until 1850, when she became a State. The census of that year found her population only 92,597. Of these, 70,795 were born in

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the United States, only 21,802 were foreign-born; 91,635 were white, only 962 colored. The treaty of cession made all white Mexican residents citizens, equal in civil rights with native white Americans. Not a trace of colonial government can be found in our California, unless the control by our military from 1848 to 1850 can be so called.

In each of these instances an insignificant number of resident French and Spanish people came under our jurisdiction. Their lands, lying adjacent to our other territory, invited immigration from our own people, who soon became the vast majority of the population.

You also cite the residence of Poles, Hungarians, Italians, and others in our States. They in no instance have been subject to any colonial government here.

It is one thing to permit an inferior number of alien races to reside in the midst of our own people; it is a wholly different thing to govern ten millions of divers Asiatic races, who form well-nigh the entire population of tropical islands more than ten thousand miles from our shores.

Our war with Spain began without any relation to the Filipinos. As a rightful act of war our fleet destroyed a Spanish fleet in Manila Harbor, and, aided by our troops, gave us control of both city and harbor. But we have no possession, or control, of the remainder of Luzon, or of any other of the group, except small Corregidor, in the entrance to Manila Harbor.

About ten millions of people, of various Asiatic races (with very few Europeans), constitute the Filipinos. Some of these races are warlike. Spain has never subdued a large number of these peoples. She has controlled the harbors; has some fortified towns and posts, mainly on the coasts. These peoples differ in religions, customs, and culture, as well as race.

Many of those who had submitted to Spain were in rebellion when our war began, and others have since joined them. If Spain shall cede the Philippines to us, we will take title from a grantor who is now in actual possession of very little of the land conveyed; and with notice that much of that land is held by peoples who claim it as their own property and jurisdiction.

How can our act of war as to the fleet, harbor, and city of Manila impose upon us any duty to conquer the remainder of Luzon and the other islands, and their millions of people?

Our people are utterly ignorant and inexperienced as to "the how" such peoples must be managed and governed. England learned how by more than a century of actual experience in India—a century full of wars and troubles. This enabled her to form an army of civil servants well instructed and equipped, which continues on duty without change (save in a few of the highest posts) no matter how frequently one political party gives the powers of government to its opponent.

If we take the Philippines, we must first conquer the native races, and then *begin* to learn how to govern each of them; *begin* to create the army of civil servants which, under the *constant* protection of our army and navy, must administer the government.

Does our history indicate that we shall succeed as the guardian and ruler of subject races? Do not generations of misrule of American Indians, and years of carpetbag control of our own South, tell of our incapacity for such duties?

While at peace with other nations, we shall find ample trouble *within* the islands. When at war with any strong naval power, we shall find it very difficult, if not impossible, to hold them against *outside* attack; because they are islands; because they are so numerous; because their peoples are of alien and diverse races; and because they are so many thousands of miles from our country.

A careful study of their trade, and of the necessary expense, will show that, each year, we shall be compelled to pay out many millions of dollars more than we can possibly receive from them.

In ceding them Spain will play the part of Pandora. I am no pessimist. My disposition is optimistic. When our war began, I told my friends that our military and naval success would be speedy; that we should easily dispose of Spain. But I added, "Our troubles will begin when we end with Spain."

AN OLD SOLDIER.

Country School-Houses

To the Editors of The Outlook:

In The Outlook of December 10 I find an item relating to "Country School-Houses," in which it is stated that "a committee has been appointed by the State Superintendent of Public Instruction in this State to examine competitive plans for school buildings costing from $600 to $3,000, these plans to be loaned to local authorities about to erect

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school buildings," etc. This statement I think must refer either to action recently taken in some other State in this direction, or interest may have been suddenly revived in a plan which was put in operation in this State several years ago. In 1888 the State Superintendent of this State was authorized by the Legislature to advertise for competitive plans for school-houses. These plans were carefully examined by competent persons, and rewards were made to successful architects. The plans submitted were published by this Department and freely circulated throughout the State and country. Many excellent school-houses have been erected since that time upon the plans offered.

Nothing has been done in this direction since the first attempt to attract public attention to the condition of school buildings and the need of reform in the construction of school-houses. The publications, transmitted to school authorities everywhere, contained suggestions in reference to lighting, heating, ventilation, the use of blackboards, the care of outbuildings, etc., etc.

I have sent The Outlook copies of the publications issued by this Department for your inspection. We have been able to accomplish a great deal of good in the right direction, although there is still room for great improvement, and I have under consideration a proposition to again agitate this subject by inviting architects to submit plans for modern school buildings of moderate cost.

CHARLES R. SKINNER,
State Superintendent.

Albany, N. Y.

The Abbot Scholarship

Mention has previously been made in these columns of the fact that pupils and friends of the old Spingler Institute of this city are endeavoring to establish a Memorial Scholarship in Vassar College to bear the names of Gorham D. and Rebecca S. Abbot, who were the founders of Spingler Institute and were among the earliest promoters in this country of the higher education for women. At a recent reception given to the Memorial Committee at the house of Mrs. Arthur T. Sullivan, the treasurer announced that $1,980 of the needed $8,000 had been raised. Addresses were made by Dr. Henry van Dyke, who urged the necessity of the best education possible for young women, and by President Taylor, of Vassar, who pointed out the need and value of scholarships in the educational scheme of that famous institution. The treasurer of the Abbot Memorial Fund is Mrs. George P. Rowell, The Buckingham, New York City, to whom contributions may be sent.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

1. Matthew vi., 26; x., 29; and Luke xii., 24, seem to predicate, by way of foundation for the argument that follows, the care, and, by implication, the love, of God for the individual creatures of the sub-human animal world. Is this a fair interpretation of the passage? 2. Does the past or present history of animal life, other than human, prove or tend to prove the statement? 3. Is it true that nature is "so careful of the type . . . so careless of the single life"? (Spencer, "Ethics of Individual Life," sec. 235). 4. Is it true that "sub-human justice is extremely imperfect"? (Spencer, "Justice," sec. 6.) 5. Is it ever justifiable to practice vivisection (in the broadest sense of the term) without the use of anæsthetics? 6. If "Yes" to either 3, 4, or 5, how can your answer be reconciled with passage cited in 1, either with interpretation suggested or with any other that you would hold to be true? W. W. G.

1. We think so. 2. We so judge from the evident provision for animal sustenance and welfare. 3. In geological catastrophes there has been a wholesale destruction of types as well as of individuals. 4. Probably; all the moral rudiments discernible seem to be so. 5. We should not dare to deny this sweepingly; but, with this reserve, we affirm that there has been a shocking excess in practice. 6. Before answering this question at length, as it must be if answered fully, it is in order for you to justify the assumption on which the question impliedly rests—viz., that sentient natures can be made immune from pain without thereby being also made unsusceptible to pleasure; or, in other words, that there can be such a thing as a light that casts no shadow. For a discussion of the subject see Martineau's "Study of Religion."

Please state: 1. What Paul's meaning is in 1 Corinthians x., 11, last clause, "Upon whom the ends of the world are come." 2. The best commentary published on the Book of Revelations. 3. What is the best and ripest conclusion reached as to the meaning of the Song of Solomon? What is the best work on the book?

T. E. H.

For "world" the Revised Version substitutes "ages;" "ends" is the plural of the

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word which in the singular is rendered "consummation" in the margin of the Revised Version, Matthew xiii., 39, and denotes a fulfillment, not a limit; "are come" literally means "have come in front of." The words thus defined must be understood by help of the preceding context, in which references are made to the sacred history. Paraphrased, it means, "who are face to face with the issues of past ages in the results of the divine preparation related in the history above referred to." 2. Professor Milligan's is as good as any (see it in the Expositor's Bible Series). 3. It is a love song in dramatic form. Professor W. R. Smith's article, "Canticles," in the Encyclopædia Britannica; see also Dr. Griffis's "The Lily among Thorns: A Study of the Biblical Drama entitled the Song of Solomon" (Houghton, Mifflin & Co., Boston, $1.25).

1. Some time ago you gave a list of books which would be suitable to study at a weekly church prayer-meeting. Do you think Dante's "Divine Comedy" could be studied with profit at such a place, and would it naturally lend itself to such treatment as "Pilgrim's Progress" does, in order to throw light on the Christian life and experience? 2. From this standpoint what books would you recommend? Is Dr. Karl Witte's "Essays on Dante" valuable in this connection? H. E. J.

1. Yes, provided a duly qualified leader would take it in hand—a condition not easily met. The "Divine Comedy" is a sort of Pilgrim's Progress, a delineation of the way through sin and out of sin into salvation, from the point of view of the common Christian. But it is conceived in the horizon of the Middle Ages and the Ptolemaic astronomy, and so is more difficult for the ordinary modern reader to follow. 2. Witte's work is specially for scholars. Scartazzini's is preferable. Dr. A. H. Strong, in his "Great Poets and their Theology," has a chapter on Dante, which, though condensed in treatment, is helpful as far as it goes, and an excellent introduction to a more elaborate study.

Mr. Greenleaf, the author of a "Treatise on the Law of Evidence," also published a book entitled "An Examination of the Testimony of the Four Evangelists by the Rules of Evidence as administered in the Courts of Justice, with an Account of the Trial of Jesus." I would like to know (1) if the book is still published, and, if so, by whom and the price; (2) what is Dr. Abbott's estimate of its value for the present-day reader. G. L. B.

1. Our book-catalogue states that a new edition of it was published by Cockroft, New York, in 1874, at $5. If still in print, it can be ordered from New York by any bookseller. 2. A book of great value, because it pursues the method of an expert lawyer in examining the question of credibility, and gives an expert's judgment thereon.

In your Notes and Queries, December 17, an answer is given to a question concerning a Hebrew Bible which might be slightly modified. There is in existence a very admirable Hebrew Bible in which the Psalter, Proverbs, Job, and sundry minor poetical passages are printed in verse form arranged according to parallelism. It is edited by C. D. Ginsburg, under the title "Massoretico—Critical Text of the Hebrew Bible," London: Trinitarian Bible Society, 25 New Oxford Street, 1894. R. W. R.

We are glad to insert the above, but the inquirer referred to wanted more than this.

1. Kindly give me a list of books from which I can get a comprehensive history of the rise and progress of the Baptists in the United States and especially in Virginia. 2. Also a list showing the relationship between the early Baptists and Quakers. L. C.

1. See Semple's "History of the Rise and Progress of the Baptists in Virginia" (Pitt, Richmond, $1.50); Vedder's "Short History of the Baptists" (Baptist Publication Society, Philadelphia, $1); "The Baptist Cyclopædia" (Everts, Philadelphia). 2. We can give you no references on this, but suggest that you write to the Baptist Publication Society.

I think you are in error in your answer on page 983 as to English Bible with poetical parts printed in verse. I have a "paragraph" Bible in which the poetical parts are so arranged. R. N. D.

This is one of a number of similar communications, all in error. The query answered on page 983 was for an English Bible in which "*all*" the poetical portions are printed as such. We repeat our reply that as yet there is none. For example, see Isaiah liii., where one of the songs of the "Servant of Jehovah" is still printed as prose.

The price of Hastings's "New Dictionary of the Bible," published by Charles Scribner's Sons, New York, is $6 per volume, instead of $4, as recently stated in this column.

In answer to "Librarian," I will say that an English translation of Sadi's "Gulistan," or Flower Garden, was made by James Ross, an English surgeon, and published in 1823. A reprint is published by Walter Scott, of London, in the Camelot Series. This is the work from which Emerson quotes, and is, I believe, the only one of Sadi's which has been published in English, though Dr. Ross translated some others. C. P. L.

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For the Little People

The Months

January brings the snow,
Makes our feet and fingers glow.

February brings the rain,
Thaws the frozen lake again.

March brings breezes loud and shrill,
Stirs the dancing daffodil.

April brings the primrose sweet,
Scatters daisies at our feet.

May brings flocks of pretty lambs,
Skipping by their fleecy dams.

June brings tulips, lilies, roses,
Fills the children's hands with posies.

Hot July brings cooling showers,
Apricots and gillyflowers.

August brings the sheaves of corn,
Then the harvest home is borne.

Warm September brings the fruit,
Sportsmen then begin to shoot.

Fresh October brings the pheasant,
Then to gather nuts is pleasant.

Dull November brings the blast,
Then the leaves are whirling fast.

Chill December brings the sleet,
Blazing fire and Christmas treat.

—*Old Rhyme.*

The First New Year's Call

He was just a fat, chubby boy, holding in his hands a scroll of white paper and a pencil, but he was not writing. Tod and Tip, the twins, looked at him in wonder, but he apparently did not notice them; his eyes were bent over his scroll.

"I think he is a new baby," said Tod. Tip looked at him with scorn. "Babies cannot sit up on the backs of chairs, and babies do not write."

"Well, what I want to know is how he got here," demanded Tod, who always expected Tip, his twin, to explain things which he did not understand.

Tip gazed wonderingly at the little figure on the back of grandma's chair in the nursery, and shook her curly head.

"I tell you it is a baby, and he has come to live with us," maintained Tod.

"It isn't," and Tip flushed, and her face looked as it always does when papa says, "Be careful! the danger signal is out."

The pencil in the fingers of the little figure dropped closer to the scroll, which was so clean and white. "'Tisn't a baby; I know a baby; this is a"—and Tip stopped; she was going to say a little old man, but that would be ridiculous. Tip looked again, and the little figure was gone.

Tip and Tod looked at each other, looked at the chair where the little figure had been, and then rubbed their eyes. No, the little figure was gone—gone; and then the children wondered why they had not been afraid. Both ran to the window, but no little child was in sight.

"Why," said Tip, "he would freeze to go out this cold day; he had 'most nothing on."

Tod looked toward the fire, but there was the big screen and the fire.

It was New Year's Day, and the streets were bright with happy-looking people going to give the New Year's greetings. Tip and Tod were alone, for grandma, papa, and mamma had gone to see Uncle John, Aunt Kate, and the new baby, and everybody in the house seemed to be so busy that Tip and Tod had the whole house to themselves. Company was expected, and so much was to be done!

"Let's play house," said Tip, going toward the beautiful doll-house that she found at Christmas.

"No," answered Tod; "I want to play fireman," and he dragged out of the closet the beautiful hook-and-ladder machine that was his next to greatest treasure. He began running around the room with it, and struck the chair in which Charlotte Augusta, the lady hostess of the doll-house, was sitting. She fell on her face, and her little mother struck Tod on the back; a blow which Tod returned with all his might, and which Tip returned in full measure. She turned to pick up Charlotte Augusta—and there sat the little figure on the back of the chair writing on the scroll, but looking so sad. You may be sure that both children stopped in sheer amazement. They looked at each other and back at the little figure, who was still writing.

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"How did he get in?" demanded Tod. Tip, remorseful Tip, just shook her head; she was too amazed to speak, and, besides, Charlotte Augusta had been hurt. Tip sat down in her little rocker holding Charlotte Augusta, whose nose was flattened on the tip. The tears gathered and fell on her beautiful hair. Tod knew something dreadful must have happened, and hastened over to Tip's chair and saw why she was crying. He put his arm around his sister's neck, and his curly head down on hers. They both looked up, and the little figure was rubbing out what he had written on the scroll, and his face was not sad.

The two children looked at each other for an explanation; when they looked back, the little figure could not be seen.

Tod bravely walked over to the corner and looked behind the chair and the curtain, but it was not there.

Tip could not long be diverted from the serious accident that had befallen Charlotte Augusta, and was crying silently. Tod looked at her, and the tears came into his eyes as he said:

"Tip, mamma will have her fixed, and I'll—I'll give you my watch," and Tod took his treasure from his pocket.

Tip knew what that meant, and she bravely wiped her eyes and answered: "The doll man can make her well; I don't"—her voice sounded as though she would cry—"I don't believe it hurt her very much."

Charlotte Augusta was rocked, and kissed on her poor nose in the way that Tip and Tod both knew had such power to comfort and heal bruises. At last she was put to bed in her own room in her own house, until mamma could come.

"Let us play ninepins," said Tod, with a feeling of security as he looked about and thought there was nothing else to be hurt or injured in the clear space he had selected.

They began, but presently a discussion arose as to whether Tod had knocked down three or four pins. They grew more and more angry and noisy. "I did!" "You didn't!" was fairly hurled through the air, and Tod raised his foot to kick Tip—when there sat the little figure on the back of the chair writing and looking very sad. Tod's foot fell back on the floor, but Tip, expecting what Tod was going to do, threw a ninepin and struck Tod on the foot. There was a cry of pain, and in a minute both of Tip's arms were round Tod's neck, and she was sobbing, "I did not mean it, Tod, dear. Does it hurt so much?" and she kissed Tod's face wherever she could find a place.

When they remembered, they looked at the little figure, and it was rubbing out what it had written, and the sweetest smile was on its lips.

The two children were quiet in a minute, and stood holding hands and looking up at the figure.

"Tod, it's the spirit of the year; don't you remember grandma told us about it? It has a clean page, and begins to write on it the first day of the year."

Tod bounded forward to climb into the chair and catch the figure, but he stubbed his toe on a mat, and nearly fell. Tip sprang to help him, and when they looked up again the little figure was gone.

"Oh, Tip!" and Tod fairly trembled. "Grandma said the good things we did stayed on the page, and also the bad things for which we were not sorry."

Tip was still and thoughtful. They climbed on the sofa and held each other's hands, looking at the big chair that had held this important visitor.

"Tod, we were sorry, and there is nothing written." They sat closer together. "Tod, let us do something good to stay on the page."

They looked about, but could see nothing to do. A bright look flashed over Tod's face, and, putting his arm around Tip, he whispered, "Let us be good," and Tip nodded.

"Well, my little team seems to have quieted down early," and their pretty mamma kissed and kissed them over and over again. They were so solemn that she got up and looked at them.

"Mamma, the spirit of the year has been here, and he wrote—"

"But he rubbed it out," interrupted Tip; and grandma came in with a knowing look, saying, "I guess it is time for a walk;" and in this delightful proposal, with papa as companion, even the spirit of the New Year was forgotten for a time. But they often remembered. When the danger signal was in Tip's face, Tod tried to love it away. When Tod's fists doubled up, or his foot came quickly from the ground, somehow the memory of the little figure and the clean white page on which things might be written that they would not want to read, or have any one else read, when the year was twelve months old, made them careful, and they tried to be good; and then there were written many things that they did not know, for they did not remember the doing.

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The Home Club

Home-Making Organizations

Two educational movements developed in the past five years are positive evidences of the moral development as well as of the intelligence of American women—the organization of housekeepers to study the scientific side of housekeeping, and mothers' organizations for the purpose of acquiring a better knowledge of child-training and education.

The housekeepers' organizations naturally have given the major portion of their attention to the great problem of our day, the domestic servant question. The first acknowledgment on the part of the housekeepers is that mistresses need training as much as maids. Dr. Lucy M. Salmon, of Vassar College, in her scientific treatment of this whole question in "Domestic Service," published three years ago, says:

> For a reform in domestic service a moral revolution is everywhere needed, bringing with it to every person an appreciation of his responsibility to all connected with the employment, whether employer or employee. Reforms begin at the top, revolutions at the bottom. It rests with the men and women of the so-called upper classes, whether raised to their position by birth, wealth, intellect, education, or opportunity, to work out in the best way a satisfacto y solution of the vexed question of domestic service.

The School of Housekeeping of the Women's Educational and Industrial Union of Boston is one of the results of this new conception that being born a girl does not of necessity imply being born a housekeeper, any more than being born a boy settles the question of his future profession.

This school of housekeeping recognizes two classes of workers, each needing special training—the housekeeper needing scientific training, the houseworker needing training to become a skilled workwoman in her trade. There is a boarding-house in connection with the school that provides the necessary practice for the apprentice, who is also given a training in the theory of her trade. This boarding-house is under the control of a graduate of the University of Michigan and of the Armour Institute, who at one time was at the head of the Halls of the University of Chicago; she is also in charge of the school. Employers are allowed to attend the lectures provided for the employees, and are given the privilege of doing what might be called the laboratory work in the hou e, under direction; so that for employers and employees the School of Housekeeping under the Women's Educational and Industrial Union of Boston is in truth a training-school on a pedagogical basis. The list of the lectures given on Mondays this year will doubtless be interesting: "How to Build a House," two lectures, one by a sanitary engineer and one by an architect; "How to Equip a House," two lectures, one by a practical housekeeper and one by an artist; "Food in Relation to True Economics;" "Economic Buying and Domestic Bookkeeping;" "The House as a Unit of Health;" "Division of Income in Household Expenditure;" "Domestic Service: Its Past, Present, and Future;" "The Responsibility of Employers;" "Domestic Service as a Trade;" "Domestic Service in its Relation to the Present Industrial Situation." On Thursdays the lectures are on "Dust and Its Dangers;" "Practical Study of the Cellar and Yard;" "Heating and Lighting;" "Ventilation, Drainage, and Plumbing;" "The Laundry: Its Uses and Abuses;" "The Kitchen: Its Care and Equipment;" "The Storeroom and Household Supplies;" "Interior Woodwork: Its Preparation and Preservation;" "Hints About the Dining-Room and Parlor;" "The Hygiene of the Bedroom;" "Some Household Secrets;" "Fair Conditions and Faithful Service."

All the lectures are given by acknowledged experts. In addition, special courses of study-lectures will be given on "The Chemistry of Foods," "Household Economics," "Household Bacteriology," and "Domestic Hygiene." The School of Domestic Science of Syracuse, of which Mrs. S. B. Larned is the projector and head, is doing thorough work in that city. In New York the New York Household Economic Association, formed last year and now issuing its first annual report, is doing most excellent work. This Association is a State society, and has chairmen in seven counties. Traveling libraries, under the Public Libraries Division of the University of the State of New York, have been prepared on domestic science and correlated subjects, by consultation with the committee of this Association. The Association is using every means to get into touch

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with women's clubs and all organizations that are or should be interested in the scientific side of housekeeping and the economic side of the "domestic problem." It hopes to establish a training-school, and a committee to study the subject and enlist public interest has been appointed. The college women of the country are active in all this work. As college women they issued a book entitled "Home Sanitation" in 1887. This book is the visible result to the general public of the Sanitary Science Club of the Association of Collegiate Alumnæ, which was organized in 1883. It is the result of theory and practice. The work of the Sanitary Science Club of the Association of Collegiate Alumnæ formed the basis of the course in sanitary science offered by the Society to Encourage Study at Home.

The first edition of "Home Sanitation" appeared in 1887. A new edition has just been issued (Home Science Publishing Company, Boston), which is changed by expansion of certain subjects treated in the first edition, and by the entire elimination of other subjects. Ellen H. Richards and Marion Talbot are the editors—names that guarantee the thoroughness of the work presented in this book, which will prove a valuable addition to the home library. The organizations named above are but few of the many in the country whose object is to make the homes of the country more perfect.

A Travel Club at Home

A correspondent asked for suggestions for conducting a foreign tourist club at home. What course of reading would enable a group of readers to travel abroad while staying at home?

The Anna Ticknor Library Association (Trinity Court, Boston) furnishes courses of travel. Taking some one guide-book as chief reference-book, an imaginary trip is taken through a chosen country—Great Britain, France, Germany and Austria, Holland and Belgium, Italy, or Spain and Portugal. The most interesting objects in the country or in the cities are mentioned, and books are recommended that tell of them and also of the lives and manners of the people. Especial attention is called to the geography of the country visited (in imagination), and the Association is constantly enlarging its collection of photographs and prints used to illustrate it. The books recommended in the "lists" can be hired of the Library for two cents a day, or can be taken from any public or private library. The volumes of photographs are lent at the same rate as other books. If several books are taken out at one time, the rates are lower.

Circulars containing all informatio may be obtained from the Librarian; the price of each course of travel or of study is ten cents.

Boyish Vandalism

Dear Outlook: As an answer to "A Subscriber" might be recommended the plan of a high-school teacher who, coming into a large manufacturing town infamous for its ruffianly youth, formed his own following and their mates into a boys' brigade, securing peace for himself and others during his stay, and affecting, to their advantage, the characters which he was given the opportunity of helping to mold. In another neighborhood, where lawlessness ran riot, an ungraded school-teacher revolutionized the town by drawing the ringleaders, some of them her own pupils, into the reforming toils of a Loyal Temperance Legion, organized by herself for their especial benefit. Although it met but once a week, and the stipulation to "be quiet and orderly" had reference only to their deportment at those meetings, it improved their street manners to the same degree that it enlisted their interest. Gradually parents were interested, and although here and there a demur was heard because the vestry carpet was scuffed out by the march of many feet, it was always silenced by the majority's answer that vestry and carpet were made for boys—and girls.

The Loyal Temperance Legion succeeded so well that a Band of Mercy was organized, to be held on a different date. The two societies united in giving the first entertainment—musical and elocutionary—and with the proceeds hired the town hall, wherein to meet, for a year. Concerts and prize contests followed, to defray the fast-growing expenses, the boys' manliness increasing as they realized their financial independence. The leader was careful to steer elections and place in office some of the most irresponsible rioters, who developed unexpected talents by virtue of the trust.

L. L. P.

A Puzzled Mother

A young mother of a handsome baby boy of two years is in a state of anxiety. The boy has within three months developed two disagreeable habits—striking and biting other children. The remedies for the cure given this mother are so conflicting in their application that she is hopeless, and wishes some mother who has cured a child of these habits to tell her what method she followed.

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